

The
Gospel of St. John


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THE GOSPEL OF ST. JOHN



*Meditations of a
Layman*

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by

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Grand Rapids, Mich.

WM. B. EERDMANS PUBLISHING CO.

1932

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Grand Rapids, Mich.
1932

To my Father,
who makes it easy to understand
Christ's supreme teaching
that
GOD IS OUR FATHER

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NOTE

FOR the convenience of readers who desire to compare the translation, certain reference figures (the small Arabic numerals) have been retained. These indicate which comparisons are made and the explanations can be found in the footnotes in any American Standard Bible.

PREFACE

THIS little book does not attempt to give a complete picture of Christ's life and teaching, nor to furnish a systematic outline of Christian truth. The hope is that it may transmit a glimpse of the great vision of Jesus Christ and His Kingdom provided for us in the Gospel of John. It is a joy to testify that there is Eternal Life in this Gospel, and a vision of the divine Son of God which can include all the superb, ever-growing systems of human knowledge, while it towers above them as the snowy ranges of the Rockies tower above the foothills.

The writer ventures to offer these meditations to the public in the hope that there may be others beside himself, who can find peace and settled convictions, and an unquestioning surrender to God in Christ, through a faith to Him, as systematized by the Gospel of John.

MUSCAT, ARABIA

THE INTRODUCTION

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made through him; and without him **1** was not anything made that hath been made. **4** In him was life; and the life was the light of men. **5** And the light shineth in the darkness; and the darkness **2** apprehended not the light.

THE OLD ORDER of relationship between God and men.

The Nature of the Word.

The Eternity of the Word.

His association with God.

His identity with God.

The Work of the Word.

Creator of the material universe.

Source of the moral order.

The Failure of The Old Order.

The Gospel of John begins with a short section of eighteen verses which is evidently a formal introduction. Such a preface indicates that the book is more than an aimless collection of stories about a religious hero. Near the end its purpose is stated. (Chap. 20: 31) "but these (signs) are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." This Gospel then was not written as an accurate and balanced account of the life of Jesus. It was written to show that He was the Christ, the Messiah for whom the Jews were looking, and that He was the Son of God, i.e. that He was divine. It is the thesis of a debater trying to prove certain things about Christ. This does not mean that we are to expect false or careless statements. No one has quite so many reasons as the debater for being truthful and accurate. But it does mean that we may expect a one-sided presentation, omitting things which we should have put in, and allowing space for discussions whose significance will be obscure until the entire argument is understood.

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hended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but came that he might bear witness of the light. 9 3There was the true light, even the light which lighteth 4every man, coming into the world. 10 He was in the world, and the

world was made through him, and the world knew him not. 11 He came unto 5his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: 13 who were 6born, not of 7blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word

THE INCEPTION OF A NEW ORDER.

The Forerunner.

His Source.

His Name.

His Function.

His Purpose.

The Forerunner's Message.

The Earthly Visit of the Light.

His Arrival.

His Hostile Reception.

His Purpose, introducing a NEW ORDER.

At first it is hard to see the relationship between this introduction and the book it introduces. We are accustomed to such introductions as give the skeleton of the argument which follows. The author of this book was an Easterner and Easterners prefer to open a book like this one with a historical review. The purpose is to show where in the panorama of history the matter under discussion lies. Our Kurdish colporteur in Bahrain can scarcely give a five minute dispensary talk that does not start with "our father Adam." Stephen and the Apostle Paul were much like him. With this in mind, the introduction is more easily understood. The dealings of God with men are passed in review from the absolute beginning of all things down to the time of the writer. In that bird's-eye view of centuries and millenniums, careful study may expect to find a niche occupied by the Gospel of John and probably some indication of its purpose and function.

In any serious effort to understand this introduction, almost of necessity we begin by inquiring as to "the word." What is the exact nature of the being denoted by this term? Our curiosity is not gratified. In one sense divine and identified with God, in another sense separate from Him, we are simply

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became flesh, and dwelt among us (and we beheld his glory, glory as of ⁹the only begotten from the Father), full of grace and truth. ¹⁵ John beareth witness of him, and crieth, saying, ¹⁰This was he of whom I said,

He that cometh after me is become before me: for he was ¹¹before me. ¹⁶ For of his fullness we all received, and ¹²grace of grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

THE METHOD OF INTRODUCING THE NEW ORDER.

The Incarnation of the Word.

Deity involved.

Normal humanity assumed.

Ordinary Human Association practiced.

Means for His identification.

Beholding His Glory.

Receiving His Grace.

Receiving His Truth.

The Witness of John.

told that through Him God relates Himself to men. In the Old Order and in the New as well it is through the Word that men come into contact with the divine.

The first section of the introduction indicates the previous relationship between God and man. The material universe, the world in which men live, is the creation of the Word. Their moral nature, i.e. their conscience, is the life of the Divine Word abiding in their hearts. The great pathetic thing about the Old Order was that it failed. The light shining in the darkness did not triumph. The darkness apprehended it not; or perhaps overcame it not, a still more complete admission of failure, in that the best that can be said is that the light itself was not extinguished.

Why are men's hearts described as "dark," or if common experience has no trouble in answering that question, whence came their darkness, a darkness so dense that the indwelling life of the Divine Word, the Creator of the universe was defeated in His effort to illuminate them? The source of the darkness and sin of the Old Order is not discussed. Moreover the divine revelation to the Jews is left unnoticed. No difference is made between those with and without the Old Testament, none between men with a high and fine religious faith, and those who worship sticks and stones. The Old Order had failed, and so far as this discussion goes, had failed everywhere.

A new order was needed and the second section of the intro-

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18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

THE COMPLETENESS AND FINALITY OF THE NEW ORDER

duction outlines its inception. God sent a forerunner to announce the coming visit of the "light that lighteth every man" so that men might believe when the light appeared. Such provision seems absurd. The Creator of the universe coming to earth could hardly need argument or evidence to identify Him. Nevertheless God sent the forerunner, and shortly after the delivery of his message, the light came for an earthly visit. He required identification for he was accompanied by no unusual physical manifestations.

The need for the forerunner was the greater, because the purpose of this visit was no impersonal execution of some distant divine program. God's purpose was accomplished only as men recognized and received the light, i.e. recognized Him for what He was and received Him as the guide He claimed to be. Those who so recognized and received Him became children of God. God's purpose in a word was to introduce a new order of relationship between Himself and men. The Old Order had failed. In the New Order on the single condition of recognizing and receiving the light men were to become members of the family of God.

The last section outlines the method used in introducing the New Order. We have been told that the light made an earthly visit, that His reception was perplexed and hostile, that His purpose was bringing men into the family of God, and that this purpose would be accomplished if only the light could be recognized and received. But how are men to recognize the divine light for what He is, at least deeply enough to make receiving Him possible? The purpose of this section is to answer that question. "The word became flesh" that is to say God became a normal human being and lived and associated in the normal way with other men, so they could know and understand Him. Certainly this is the ideal way, perhaps indeed the only way to bring divine truth within human reach, but the question remains unanswered. If God incarnates Himself as a normal human being lacking all marks of an unusual origin and nature how is He to be recognized?

As a matter of human experience of course, the sequence of

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events was the other way around. The writer of this book had lived with a normal human being for a prolonged period. During this association he became convinced that his companion was God incarnate and that any man by recognizing him and following his guidance might enter into a new and beautiful relationship with God. What was the evidence that led to such a surprising conclusion? That men need light and guidance in this confused and wicked world is patent to all. That the incarnation of God in a normal human life would be an ideal method of illumination can hardly be questioned, but recognizing all this and more, the conclusion of the author seems almost outside the field of sanity, at least outside the field of reason.

The remaining sentences of the introduction give an outline of the evidence which convinced the writer. First "We beheld His glory, glory as of the Only begotten from the Father." From the Old Testament we know that God's glory is in His moral character. Christ's glory too was in His character. This the author had seen and meditated upon for months and years. Second His grace, i.e. the moral and spiritual uplift that came from association with Him. All the disciples had felt it, all indeed who came into contact with Christ. Third His truth, i.e. the teachings that Christ brought. The major activity of His life was teaching, patiently and carefully giving these truths to men. Christ's glory men could see, but His truth they received, absorbed it into their very souls and were transformed by it. And finally there was the witness of the forerunner who prepared the way for the light and identified Him on arrival.

This evidence was available to all who cared for it. Any man who wished to follow Christ was welcome. But the divine purpose in Christ's visit was not fulfilled by bringing a few of His contemporaries into God's family. The New Order is for all time and all men. Even of His contemporaries only a few could come into intimate contact with Christ and know Him. He remained among men only a few years and visited only a few places. He stayed only long enough to present His message adequately, and to complete in His life the picture of God He wished to give. He showed no desire to remain indefinitely and personally draw large numbers into the New Order.

For the myriads who could not come into contact with Christ it was necessary to preserve the picture of God which His life afforded so that later generations too could behold His glory. It was necessary to preserve His divine message so that they could

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receive His truth. This is evidently the purpose of the book whose introduction we are studying. Those who knew Christ were able to recognize Him for what He was, and understand Him at least well enough to follow Him. By means of the Gospel of John we can do the same. If this analysis is correct we may expect to find in the Gospel, the following—

1. An adequate picture of Christ's glory, i.e. His divine Character.
2. An adequate record of Christ's truth, i.e. His teachings.
3. His grace, i.e. the spiritual uplift which came from association with Christ we may expect to find in the study of this book.
4. An adequate statement of the witness of John the Baptist.

This harmonizes with the expressed purpose of the book. All these things were written so that men can believe that Jesus is the Christ, the Son of God, in other words so men can recognize and receive Him. Then they will have life in His name, Eternal life in the Family of God.

THE WITNESS OF JOHN

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as ²said Isaiah the prophet. 24 ³And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I

baptize ⁴in water: in the midst of you standeth one whom ye know not, ⁵even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in ⁵Bethany beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was ⁷before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing ⁴in water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize ⁴in water, he

The introduction finished, the argument of the book begins at once, "And this is the witness of John." In the introduction this witness is made prominent, but in the Gospel itself, it is summarized with great brevity and apparently put first so that with it out of the way, the author can proceed to the development of the more important lines of evidence upon which the faith of generations to come must be built.

We scarcely realize from this account that John the Baptist was himself a prophet of tremendous power. His testimony was simple. He announced Christ's coming in advance and identified Him on arrival. The evidence for that identification seems to us inadequate, but to the people of his own day who revered him as a prophet of the first order, a mere endorsement would have been sufficient with no explanation whatever. The king himself trembled before this terrible preacher and

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said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth

hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, 1Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of 2John: thou shalt be called Cephas (which is by interpretation, 3Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him,

plain people flocked to hear him in thousands. Hard hearted soldiers bowed in repentance, and even the cold and heartless Pharisees were moved. The power of a great prophet over a Semitic people is something that we in the West know nothing about. Mohammed is a recent and vivid example. The testimony of such a prophet would be absolutely final. But as important as it was for the people of that day, and as helpful as it has been since in making clear to believers the nature of Christ's mission, the writer of this Gospel evidently did not rank it high in its capacity to convince outsiders, and so the space devoted to it is small.

John the Baptist was not specific in his description of the one whose coming he announced. The event was imminent and the coming one indescribably great. When Christ arrived, John's testimony was brief. "Behold the lamb of God, which taketh away the sin of the world" was his description of Christ's function. It is a surprise to find this summary here for the idea that Christ came to carry the penalty of sin is hardly met elsewhere in this Gospel. There is no discord between this idea and that which we have seen in the introduction, but there is a difference which is stimulating to thought. John's characterization of Christ's nature is what we have seen before. He termed Christ, "The Son of God."

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Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered

him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

John guided a number of people into contact with Christ. They seemed much more receptive to Christ when prepared by John's message. Five of John's followers accepted Christ practically at first sight. Their faith became very deep and their loyalty unswerving. They were the nucleus of the group which followed Christ during His life, and it was to them that the leadership of the church was entrusted when He left. What was there that John was able to give men which Christ could not, and if such an introductory message was needed why was no larger use made of this method of approach?

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2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the ser-

vants, Whatsoever he saith unto you, do it. 6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. 9 And when the

In this chapter we pass to a new line of thought. Nothing is said of John's testimony. We shall not meet it again. Christ's teachings will be one of the main objects of our study from now on, but we find none of His teachings here. This chapter is devoted to Christ's glory, and from it as a beginning, the portrayal of that glory extends through the rest of the book. The picture is almost as remarkable in what it omits as in what it includes. We learn nothing of Christ's relation to the systematic religion of the Jews. We see no devotion to race or government, i.e. patriotism as we know it. There is no concern over economic or political evils.

The author paints a picture for us which is made up entirely of personal relationships to different kinds of men and to God. So far as this Gospel goes we might suppose that Christ lived in a community as free from organized institutions as a roving Bedouin tribe in Inland Arabia. In Christ's mind as in the Bedouin's, institutions are semi-mythical illusions lacking all real significance. The only reality in this world is men and women. Relationships to them and to the Heavenly Father do not simply reveal Christ's character. Out of these relationships the divine character is woven.

The story of the marriage feast reveals an especially lovely aspect of Christ's personality. The invitation and His response to it indicate that He was not a hermit nor a fanatic. At the

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ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. 11

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

13 And the passover of the Jews was at hand, and Jesus

feast He was one of the many acceptable guests neither desiring nor receiving special recognition. He mingled with the others on the plane of simple unaffected equality.

Christ made no effort to preach on this occasion. Particularly He made not the slightest use of His miracle for that purpose. Doubtless He could have preached. Marriage feasts in the East are free and easy assemblies as indeed the account shows this one to have been. But Christ was not looking for an opportunity to preach. He loved men. His one purpose was giving them eternal life. We see here His sense of comradeship with them, something that apparently ran deeper even than His life purpose. Standing by itself the desire to give men Eternal Life opens the door to very subtle and dangerous hypocrisy. Every Pharisee was anxious to give men Eternal Life. It is to give men Eternal Life that Wahabee zealots cut babies' throats in the deserts of Arabia today. Zeal for men's souls while we care not at all for them personally, detest their company, and prefer to keep away from all intimate acquaintance with them, is a particularly repulsive hypocrisy. The seed of Pharisaism is in it. Christ loved men, loved to be with them, loved them for their own sakes and found pure joy in associating with them, whether or not He was able to preach. He was like the Arab pearl dealers in Bahrain who find pure delight in handling and studying and admiring pearls quite apart from commercial transactions and profits.

If any one had reached out for spiritual help, no doubt Christ would have responded to the limit of His ability. He would have rejoiced at the opportunity. But He did not force Himself upon them. He did not usually reach out after men until they had shown some spiritual thirst. The feast was an occasion of love and joy and brotherhood. Christ evidently approved of it all, even the conviviality, for He contributed substantially to that very element. So far as the account indi-

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went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these

things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, 3Zeal for thy house shall eat me up. 18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and

cates He saw nothing of which He disapproved or which He desired to change. Had the time been suitable He would have been glad to make a further contribution to these men and women, and that contribution would have been in the nature of an effective contact with God such as might have made the emotions and attitudes of the feast permanent and growing things.

Throughout the Gospel, much space is devoted to Christ's relations with His disciples. We are introduced to them here. Up to this time Christ had been at least the partial support of His mother and His brothers. Some disciples had begun to follow Him and at this time He was the head of a family group which included both. They probably lived together. Certainly they travelled together. Such a mixed company could hardly last long and this seems to have been the time when it broke up. It is not likely that Christ's departure was a matter of regret—at least not to His brothers. They did not accept His claims and the continued support of the disciples would be anything but pleasant. It is much more likely that His brothers forced the separation.

Christ loved men. He was especially devoted to His disciples, but His character had another aspect which was turned toward some who were evil. He went up to Jerusalem to the feast of the Passover and found animals being sold for sacrifice within the temple precincts. Money changers were serving foreign pilgrims in the same place. The temple had become a "den of thieves."

Abuses of this sort seem certain to develop in connection with religious pilgrimages. Mecca has been a sink of wickedness and extortion for centuries. However the account does not indicate that Jerusalem in Christ's time was on a level with modern Mecca. The exploitation of the pilgrims must have been very moderate. Animals could be brought in from outside

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in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

if necessary. Money could be changed in the city bazaar. Beyond high prices, Christ does not seem to have found any unusual or outbreaking wickedness.

Moreover Christ lived in a very wicked world. Slavery was common. The government was alien and harsh and oppressive. Business in general amounted to a species of piracy. Christ no doubt disapproved of all these things but He uttered no word against them.

But for some reason the temple situation stirred up a tremendous reaction. In fierce indignation He made a scourge of small cords and drove out the whole unsavoury company. He overturned the tables of the money changers, spilling over the floor quarts, indeed probably pecks of copper and silver and gold coins. A wild scene followed, with scores of frightened animals trampling through a mob of hundreds of fleeing men. There was a fierce scramble for the scattered money, and then a reverent silence after the last loudly protesting tradesman had gone.

It is not easy to understand this furious storm in Christ's emotions. We see no immorality here, no sneering unbelief and infidelity, nothing indeed except a moderate grade of exploitation. But Christ saw something else. In His whole life He never reacted against another evil thing with such violence. He must have recognized standing before Him nothing less than the world's supreme means for wrecking men. The temple arrangements were in the hands of the religious leaders, and our puzzled surprise at Christ's reaction here will recur many times as we see Him dealing with this class.

Careful thought, however, reveals to us even here some of the reasons for Christ's feelings. The Old Testament and the temple services it directs were intended to show that God is infinite, eternal and holy, reasonable and ethical in His demands and loving in His attitude toward men. Repentant worshippers are

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afforded a real even if an imperfect path of reconciliation and forgiveness.

But the temple practices which Christ found, taught that the essential part of religion is buying an animal and by its sacrifice placating a selfish and stupid and childish God. The Pharisees believed just this, and they labored night and day to teach the common people the same thing. Every missionary to the Mohammedans knows at least part of the reason why Christ reacted so violently against this awful caricature. Genuine repentance is made almost impossible by such a belief. Men are shut away from God almost completely. Religious enthusiasm enriches the priests, while pride and sin wreck the worshippers.

This chapter shows Christ dealing with different classes of men. It shows also the essence of His relation to God. "Make not my Father's house a house of merchandise." This description of God as "My Father," "Your Father," or "The Father" was on Christ's lips continually. He was able apparently to include in that term His whole thought about God. The term "God" is used in this Gospel only a little more than a third as often.

CHAPTER THREE

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born ³anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I

said unto thee, Ye must be born ³anew. 8 4The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, ¹who is in heaven. 14 And as Moses lifted

In chapter two the author begins his portrayal of Christ's glory, a theme which runs through all the rest of the book. In chapter three he begins his record of Christ's teachings. This record extends through fourteen chapters, and evidently constituted in the author's mind the most important part of the Gospel, his most convincing evidence that Christ was divine. These fourteen chapters are evidently selected and arranged on the basis of the teaching they contain, other elements being more or less incidental. Other elements however are never absent. The portrayal of Christ's glory is carried on side by side with the recording of His truth. In each of these chapters therefore our effort will be, first, to gain as clear a view as we can of the developing picture of Christ's character, and second to penetrate to some slight degree into the real meaning of the divine truth which the author records.

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up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the

light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and

In this the first chapter of the series, Christ entertains a visitor, a member of the Sanhedrin, the ruling religious body of the Jewish nation. In the East men attain to such distinction by virtue of unusual ability and diligence. Nicodemus was probably a really great man, but position and reputation were among the human illusions which Christ could not see. He made no effort to commend Himself to Nicodemus' scholarship, to avoid wounding his feelings, or to conciliate his prejudices. Christ saw only a man in need.

The missionary's life is full of situations like this. Nicodemus wanted to discuss knotty theological problems with Christ. He was courteous and intellectual, and showed a fine sincere spirit. The missionary is inclined to reckon these great opportunities, but Christ knew better. He declined to discuss such things with any man except on the basis of that man's need and the possibility of giving him Eternal Life. He had no other mission in the world, and took no interest in improving men's theology or correcting their ignorance, probably because once men possess the divine life, all such things will take care of themselves.

Christ made no controversial or destructive attack on Nicodemus' faith, no effort to dislodge or to improve his religious ideas. No reference was made to them. Christ apparently expected no help and feared no hindrance from a man's religion.

CHAPTER THREE

said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that com-

eth from heaven is above all. 32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. 33 He that hath received his witness hath set his seal to this, that God is true. 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath eternal life; but he that disobeyeth not the Son shall not see life, but the wrath of God abideth on him.

All men who did not possess Eternal Life were alike to Him. The corollary to this he unhesitatingly assumed, i.e. that no matter how black a man's past sins, or how enslaved his present life, no matter how meager his intellectual background, or how stupid his mind, the divine message is able to put eternal life into his heart just as he stands with no preliminary preparation whatever.

Nicodemus was an old man probably, and soaked in the hopeless formalism of his times. He was timid and came at night. He was just as timid intellectually, and hesitated even to look carefully at Christ's new ideas. Above all he had no sense of need. The request that sprang so quickly to the lips of the Samaritan woman, "Sir give me this water" did not so much as enter his mind. Nevertheless in spite of the discouraging prospect, Christ put forth His very best effort to bring Nicodemus into the family of God. For this purpose He gave Nicodemus a carefully chosen fragment of the divine message that He carried. Christ knew no method except to ask Nicodemus to contemplate this luminous and commanding truth, and its beauty and power eventually won him, as later developments show.

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THE DIVINE SACRIFICE WHICH IS THE FOUNDATION OF THE NEW ORDER

Nicodemus was evidently a gentleman. His opening remark is a courteous compliment, not significant for us here, but Christ's reply is of the greatest importance. "Except a man be born from above, he cannot see the Kingdom of God." What is suggested in the introduction as to the significance of the New Birth is unmistakable here. In many places, indeed later in this very chapter, (Verse 16) the requirement for entrance into the Kingdom of God, for gaining Eternal Life, is stated to be faith. Faith, then, and the new birth are different aspects of the same thing. From the divine aspect it is a new birth, the work of God's Spirit. From the human aspect it is the acceptance of Christ as our Master and Saviour. Down in the subconscious regions the Spirit of God steadily works. He does not, however, emerge above the surface of consciousness. Consciously we have faith in Christ. Beyond question this means that in the new birth, in the appearance of faith, there is an indispensable divine element, the unrelenting effort of God to induce in the human spirit the attitude of faith. Equally it means that for this to occur there is required an indispensable human contribution, a contribution not to be analyzed into the influence of God however subconscious, and still less into any effect of environment, or heredity or circumstances. It is a sovereign act of the human will.

Lacking this new birth, Christ says a man is unable even to see the Kingdom of God. Naturally unable also to enter it. We see it first then, and after seeing it we enter. But what is it that we thus see and enter? What is the Kingdom of God? Kings are not so reckoned by virtue of the possession of a certain area of land. Any rich man may own land but he is not thereby a king. God's Kingdom is composed of the people over whom He rules, whose love and loyalty center in Him. Coercion is no essential part of a king's activities. The service and loyalty of

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his subjects may be voluntary. A man who enters the Kingdom of God, simply makes the will of God his life program.

But some knowledge of the will of God is necessary. A desire to do God's will is compatible with filthy immorality and hideous cruelty. The man who cannot see the Kingdom of God may be led further and further from truth and righteousness by his religious zeal. The Bedouins of Arabia are among the most kindly and hospitable people in the world. Fired by a desire to please God they are transformed into blood-thirsty and cruel murderers. Human pride and selfishness can paint the most grotesque pictures of God and His will for men. The Moham-medan is sure that He is a capricious tyrant childishly insistent upon a correct formulary acquiescence in a poor system of Philosophy. The Brahmin sees God as a great impersonal machine with no more soul than a sausage grinder. Unmentionable immorality, and intolerable oppression are simply sausages that the system grinds out. The missionary knows that even to see the Kingdom of God men need the new birth which is the work of His Spirit.

Christ went on to explain that as new and impossible as this idea seemed to Nicodemus, nevertheless it is true. Men can neither understand nor control this process but the man who experiences the emergence of faith in his soul looks back afterward in delight and surprise over the change that has come into his life. Where it came from he does not know, or where it goes to, but the Spirit's voice he hears and His effects he feels.

But the explanation left Nicodemus helplessly asking, "how can these things be?" The discussion had shown that he lacked that attitude of mind which would have made it possible for him to understand the message, lacked in other words the new birth which makes the Kingdom of God visible, so Christ now tries to lead him to an acceptance of the message, in other words tries to lead him to faith. The earthly things which Christ had given, Nicodemus had rejected, how could he receive more difficult heavenly ones. These things Christ went on to explain, he could hear from no one else and their acceptance was supremely important for by means of the cross every man who accepts them gains Eternal Life.

"That whosoever believeth may in Him have Eternal Life" is a definition of faith itself as believing Christ's message. That message came from God. This Christ asserts again and again.

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Its acceptance constitutes faith. That is to say when the new birth emerges into the field of consciousness as faith, Christ's message gives it the form and substance of eternal reality. Christ practically tells Nicodemus that failing to understand and accept His message, valid faith is not possible. Lacking that message religion is sure to be a mixture of truth and error and such a mixture seems to pull men down rather than lift them up. The acceptance of Christ's message means that the believer's will conforms to God's will because it is moulded by the message which Christ brought from God.

The Spirit then is at work in the depths of men's hearts leading them toward faith. Christ brings them a message that provides faith with the form and substance of eternal reality when it appears. The divine effort for men's salvation does not stop at this point. It is not merely a divine message that we are to believe. As part of that message men are shown Christ Himself as the object of faith. "God so loved the world that He gave His only begotten Son, that whosoever believeth on HIM should not perish." In this way faith is given an object which all men can see and understand, and a content within reach of the simplest and most handicapped. Faith's object is no longer a far off and inaccessible God but Christ Himself, close at hand and sympathetic. Its content is now not the acceptance of an abstruse divine Philosophy, something available to but few. It is simple, warm-hearted, personal loyalty to Christ. The incarnation with its sacrifice represents the cost of making the message comprehensible. Only by embodying that message in a human life as well as expressing it in human language could it be universally understood and so become universally available. It is thus the light for men everywhere and by their reaction to that light they are judged. Judged so far as this chapter goes, not by God sitting over them as an assigner of rewards and punishments; rather it is by a rejection of this light that men shut themselves out of God's family and Kingdom, away from all hope of gaining the eternal destiny that He wants them to enjoy.

What we have already discussed in this chapter gives us a wonderful view of the omnipotent energies of God spent in establishing and maintaining the New Order of relationship between God and man. Faith is brought into being. It is made genuine and true. It is put within every man's reach. Even so it is a small human thing, nothing but a change of attitude on

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the part of a man concerning the few things he has been able to see in Christ. Its only worthy element is whatever small fraction of Christ's message may have been apprehended and followed. Nevertheless with no additions or assistance, that faith as trivial as it is, has been made sufficient for the believer's eternal redemption. He enters into the Kingdom of God, or as the introduction puts it, into God's family.

It is evident that the accomplishment of this taxed the resources of omnipotence. "God so loved the world that He GAVE His only begotten Son"—not to produce faith. We are given no reason to suppose that its production required any such unspeakable sacrifice, nor did furnishing faith with its divinely genuine content and its comprehensible object. These required the incarnation, thirty-three years more or less of the divine time, but for this larger purpose the Son was given, not lent, not to produce faith but to make it, hopelessly trivial as it is, sufficient for eternal life, and sufficient moreover for every man. The heights and depths of this tremendous accomplishment are undoubtedly far beyond our comprehension, but we can catch a glimpse of its grandeur. Here God is proposing in the words of Peter to make men partakers of the divine nature, proposing to make possible for them a development into the character and will of God Himself, partners with Him in His world program and in His eternal destiny. And He proposes to do this for every man who desires it. No matter how black his past, how full of wrongs done to others, no matter how foul his life, and how bound by appetites of the flesh, no matter how meager his mentality, or how peculiar his psychology, the mere change of attitude that we call faith is adequate to open before him the door to the inner circle of the family of God, to set him within an eternal destiny linked with that of God Himself.

The price of inducing faith, and giving it an object comprehensible and commanding to all men, was small compared to the cost of making that faith adequate to Eternal Life. "God so loved the world that He gave His only begotten Son" in order that such faith might secure eternal life for the believer. If language means anything we are being told here of an eternal gift, not of a temporary loan, and that means two things at least. It means that for all eternity Christ has been given to men, and secondly that for all eternity He has been given away by the Father. The old associations have been broken off never

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to be resumed. Human comparisons are almost futile here, but perhaps some faint likeness of this is afforded when a mother gives up her only daughter to become the wife of the young man of her choice. There is no rupture of the affection and regard between them, but it is a real gift and a permanent one. The empty place in the mother's heart is never filled. We catch a glimpse here of the eternal sacrifice of which the cross was the earthly manifestation. By a never ending sacrifice of Himself God saves us. In the presence of such a vision of God's love, it is futile to try to comprehend. All we can do is to remove our shoes and worship.

One more thing we are told of the great divine provision for erring and sinful men. Christ has been given to us. "All things" have been given to Christ, and it is evident that the human race is meant. Christ has been given to us and we have been given to Him. For time and for eternity we belong to each other. He is our hope and we can have no other.

What then is the divine foundation underneath the New Order? God sends His Spirit to bring about in men's hearts the new birth which emerges into consciousness as faith. He sends His Son to bring men a divine message which gives the form and substance of eternal reality to faith when it appears. His Son took on human form to make that message comprehensible and commanding to all men, and so put valid faith within every man's reach. And finally by the Father's eternal gift of the Son to men for that purpose, simple faith is made sufficient for eternal life in the family of God.

CHAPTER FOUR

4 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself baptized not, but his disciples), ³ he left Judæa, and departed again into Galilee. ⁴ And he must needs pass through Samaria. ⁵ So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: ⁶ and Jacob's ³well was there. Jesus therefore, being wearied with his journey, sat ⁴thus by the ³well. It was about the sixth hour. ⁷ There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ⁸ For his disciples were gone away into the city to buy food. ⁹ The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest

drink of me, who am a Samaritan woman? (⁵For Jews have no dealings with Samaritans.) ¹⁰ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ¹¹ The woman saith unto him, ¹Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? ¹² Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? ¹³ Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: ¹⁴ but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water

Nicodemus stood at the top of the social scale. Christ here meets a woman at the bottom. He was as unconscious of her rank as He had been of Nicodemus'. It was an illusion of the same sort. Christ not only disregarded the low reputation of this woman, He put Himself under obligations to her, and for the purpose of getting acquainted, violated the conventions of the day very seriously. Such a woman's character in the East is usually unconcealed and obvious. Village tongues would be sure to wag. Moreover Christ did this not to save her, but simply to establish a contact before it became evident that His efforts would bear any fruit at all. Conventions after all are merely one department of human opinion, something that for Christ had no weight whatever.

There was no horror in Christ's mind over her flagrant and unrepented sin, no indignation over a broken divine law. Christ

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springing up unto eternal life. 15 The woman saith unto him, 1Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. 19 The woman saith unto him, 1Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye

worship that which ye know not: we worship that which we know; for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: 2for such doth the Father seek to be his worshippers. 24 3God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? 28 So the woman left her waterpot, and went away into the city, and saith to the

apparently was not concerned to vindicate God's law nor to rebuke those who had broken it. He showed no anxiety to protect society from the evil effect of such an example. What He wanted was to put Eternal Life into the heart of this woman.

To accomplish this, no effort was put forth to make her feel like a sinner or to rebuke her or to break her heart in any way. On the contrary she was treated with the utmost courtesy, and her personality scrupulously respected. Apparently the only rebuke for sin that Christ wants is the rebuke of a revived conscience. In spite of her lack of education and her meager and defective background, Christ did not prepare her for the truth by any preliminary educational process. There was no effort to make her religious ideas more adequate, no introduction to the message and no defense of it. Christ was able to make the truth comprehensible to her just where she stood, so she could step without hesitation into the Kingdom of God if she chose.

To draw her into the Kingdom, Christ gave her the most luminous and profound truth. Even Nicodemus with all his intellect had nothing deeper or more beautiful presented to him. She may have been uneducated but she had a far more open and flexible mind than Nicodemus. Her respect for Christ is seen almost at once. "Art thou greater than our father Jacob?" indicated much. "Our fathers worshipped in this mountain,

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people, 29 Come, see a man, who told me all things that ever I did: can this be the Christ? 30 They went out of the city, and were coming to him. 31 In the mean while the disciples prayed him, saying, Rabbi, eat. 32 But he said unto them, I have meat to eat that ye know not. 33 The disciples therefore said one to another, Hath any man brought him aught to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ¹white already unto harvest. 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For

herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

39 And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He told me all things that ever I did. 40 So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. 41 And many more believed because of his word; 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no

etc.” may have had an element of self defense in it, as tending to precipitate theological controversy, but Christ saw something else. He saw real spiritual thirst, and the tingle of His intensity we can almost feel, as He tried to make the truth clear to her. Her sincerity being what it was, eternal life was within her reach if only He could make her understand. His earnestness is almost pathetic; “woman believe me” shows a reaction very different from anything found in the discussion with Nicodemus. The supreme thing that Nicodemus lacked, she possessed. She was not anxious to discuss the Kingdom of God. She wanted to enter it. Christ’s effort to make the road plain to her has provided us with the simplest and perhaps the most profound statement which we possess of God’s requirements for those who wish to enter His Kingdom.

At this time, early in Christ’s ministry, His disciples were actively engaged in baptizing large numbers of believers. Just who these baptized believers were we should like to know. So far as we can gather from the account, Christ only continued this work for a short time. Later we hear nothing of it. What the purpose and significance of this baptism were, it would be interesting to learn.

By this time Christ was a wandering teacher with a company of disciples who followed Him wherever He went. This is a common thing in the East. In many ways Christ was more an

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honor in his own country. 45 So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain 2nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 49 The 1nobleman saith unto him, 2Sir,

come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his 3servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

Easterner than a Westerner. Almost the first question arising in the materialistic Western mind is that regarding their support. Who provided for them? The Easterner would be surprised at such a question. They were religious mendicants of course, living as religious teachers in the East always do, parasites on society. The idea is exceedingly repugnant to the Western mind which regards that as a sort of crime. Paul working at his trade suits us better.

Scarcely any imaginable individual except a religious teacher in the East could be so completely emancipated from concern over the needs of the body as the author of this Gospel represents Christ to have been. He and His disciples seem never to have been hungry nor thirsty, never cold nor hot. This appears to be the only instance in the entire book where their physical needs emerge into view even incidentally. Equally absent is the powerful instinct that draws men and women together. Nevertheless there is no tinge of asceticism about Christ. In Him we see no repression but rather such a normal functioning of the human instincts as permitted His whole attention and conscious desire to be devoted to the things of the spirit. Nevertheless from these things of the spirit as we define the term, certain elements are notably lacking. The eager investigation of the nature and behaviour of our material environment which is the peculiar glory of the western mind is not to be found. Even the quest of the beautiful which we call art, if present at all, is to be seen only in the most rudimentary and insignificant form.

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Christ was like the roving Bedouin of the desert. He found in this life only two things worthy of attention, sincere worship of God and fraternal association with our fellow men.

The disciples were loyal to Christ but His disregard of public opinion and His love for the ostracised and distressed was something they did not accept nor even understand. Their stupidity and pride brought from Christ no burning rebuke. He met it with a vivid portrayal of the motive that dominated Him and the great overwhelming objective that stretched out before Him. Christ did not expect of course that they would absorb this vision and be transformed by it at once. So far as immediate results were concerned there can be no doubt that a burning rebuke would have been more effective, but Christ did not depend on harsh rebukes. He did not want men dominated by fear of His disapproval. He wanted them dominated by the same vision that dominated Him, and His only method of accomplishing this was the vivid presentation of that vision in His example and teaching.

"My meat is to do the will of Him that sent me and to finish His work" is a vivid picture of the driving motive of Christ's life. The will of men, their praise and appreciation counted for nothing. Moreover it is a picture of objective loyalty. Christ is never heard expressing the hope that His love for the Father may be adequate or congratulating Himself that it is. Doing the Father's will, and accomplishing the Father's work occupied His whole attention. The self consciousness and self esteem that base our sense of sin and our feeling of spiritual achievement on our mental states is utterly foreign to Christ's mind. He did not find His motive in self development or in any other form of selfishness and conceit. He found it in the Father's will. He was not in the world for spiritual self expression, but to execute a divine commission.

THE HUMAN ATTITUDE NECESSARY FOR ENTRANCE INTO THE NEW ORDER

During His ministry Christ must have had many more interviews than are recorded in this book. Certain ones were selected by the author because they develop the truth which he wants to present. The interview with Nicodemus was chosen because it shows the divine foundation upon which the New Order is built, this interview with the Samaritan woman because it shows the requirements for entrance. The account seems meager but it is sufficient for the author's purpose. "If thou knewest the gift of God and who it is that saith to thee 'give me to drink' thou wouldst have asked of Him and He would have given thee living water" tells us first of all that Christ was offering to men a gift from God, a gift which He considered supremely valuable. It is spoken of as water, evidently because it could satisfy the thirst of the human heart, in other words bring satisfaction to our subjective needs, our feeling of incompleteness, and unrest of desperate uncertainty and sin and guilt. Thirst is a subjective thing. Here is water to satisfy it. It is evident too even in this preliminary remark that this gift is offered to all who will accept it.

Christ carried the idea further "whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto Eternal Life." What is the water that Christ gives? His teaching is part of it. His example is part of it. His personal influence and help are part of it. Christ does not say that anyone who approved of anything that He ever said would never thirst. "Whosoever drinketh of the water that I shall give HIM shall never thirst." Truth is not given to a man in the sense meant here when it is heard from someone's lips or read in some book. It is given to a man when it is vividly seen by the mind to be eternally true and by the conscience to be divinely authoritative. Christ presented different aspects of

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truth to different people, Nicodemus and this woman being good examples. To some of them as to the man born blind He presented no teaching at all, simply brotherly kindness. But to every man He touched He gave a contribution of truth or of kindness, or of example, and we may be very sure that the water was chosen with divine care for that particular individual with his special needs.

The necessary water then was offered to every man touching Christ. "Whosoever DRINKETH . . . shall never thirst." The important thing on our part is not an accurate comprehension of all truth, but an adequate acceptance of that sector of truth which Christ has made plain to our minds and consciences. There is nothing in Christ's teachings and nothing in experience to indicate that a believer is given penetration into all truth. Nothing is more evident than that such complete knowledge does not exist, at least not in this world. But the implication is here and all experience bears it out that no man is left without some comprehension of the truth after a contact with Christ. Christ may give him as much as He gave to Nicodemus or as little as He gave to the man born blind. In either case if the man drinks the water that Christ gives, he gains Eternal Life. That water, however little it may be at first, grows and increases in his heart until he becomes a fountain of life for all around him. The most important thing of all then, is to gain an accurate idea of what Christ had in mind when He spoke of "drinking" this water. It is a very illuminating figure. Water after it has been drunk becomes so far as we know, part and parcel of the cells making up our bodies. It is absorbed into the very substance of our physical being. Drinking is a very clear and simple figure for that absolute acceptance of Christ's teachings and example which gives a believer entrance into the Kingdom of God. It is a reception which absorbs that example and those teachings into the very organism of the soul. So accepted, the water which Christ gives brings Eternal Life.

The passages discussed are interesting and important. They explain the method of entrance into the New Order. But from the standpoint of the woman, the discussion was far from complete. Christ had told her what to do with the living water, once she received it, had explained that eternal life was at stake in the matter, but the living water itself had as yet not been given. The conversation continued with Christ evidently trying to uncover some point at which spiritual need, or spiritual

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aspiration or spiritual thirst of some sort was consciously felt. It was not long before the search was successful. Christ uncovered no sense of sin, simply the thirst of a perplexed soul guided all her life by human leaders from one futility to another. She wanted a real contact with God.

Christ reacted sharply to this discovery much as a pearl diver does when, hunting through the day's catch of oysters, he comes suddenly upon a pearl of great beauty. There was no demand that the woman recognize and repent of her sins. The previous subject was dropped. Christ had found what He wanted. He knew now the water which would give her eternal life, just the contribution from Him that she needed.

That contribution was surprisingly simple, "The hour cometh and now is when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers." It is so simple that a babe can understand it, so simple indeed that our first tendency is to reckon it inadequate. No conscious relation to Christ is mentioned. The most elementary demands of organized religion are ignored. It is a childlike anthropomorphic conception, fit only for the nursery. Yes, fit only for the nursery and the Kingdom of God. In it are two elements, divine truths from God Himself.

First the conception of God as our Father. Christ built His whole life on that foundation. We have become accustomed to this truth. Its novelty is gone, and we have lost our keen realization of its importance. The Mohammedan has a God who is a distant unfeeling judge. The Brahmin one who is an impersonal machine, but Christ demanded even from this woman whose background was so meager, a realization that God was her Father. There appears to be no place in His Kingdom for one who lacks that vision.

It is most imperfectly realized how deep this conception runs and how profound and revolutionary are its demands on our daily lives. If God is our Father then His whole loyalty is given to us. Our good, our happiness, our development are the objects of His constant thought and effort. The only possible response to such a God is complete loyalty, an undivided life motive of doing His will.

This was the center around which Christ's whole universe revolved, the most important thing He had to tell men. Its transparent truth and wonderful beauty draw men everywhere. It is the one thing in Christ's teaching that can capture the

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hearts of a hostile Moslem audience. Yet nothing in all that Christ taught is so fatally antagonistic to the pride of men's hearts and the sin of their lives. Nothing so unmasks the pitiful futilities of the world's religions, and equally the hypocrisies of nominal Christianity.

For a Father is not self centered. He is centered in His children. In their progress and development He finds His one joy. For them He spends himself utterly. He loves them all, and loves them all equally. Scarcely anything in the whole range of His relations to them is more fundamental than the fact that He loves and cares for each one individually. Nothing is more repugnant to a true father than for one child to coerce and dominate another, particularly in the matter of that second child's relationship to their common father.

But apparently there is no sin so attractive to the human heart as dictating to others their relationship to God. Religious intolerance and coercion gratify pride as nothing else can. The Pharisees are an excellent example. The world is full of them still. The almost unbreakable grip of Mohammedanism is largely due to the fact that it convinces its devotees that they are superior to all other created beings and that their function is the coercion of every one who refuses to bow down with them.

The Mohammedan conception of God as a selfish, childishy omnipotent promoter of favorites is not the only direction in which men can depart from the plumb line of Christ's teaching. Buddhism illustrates the contrary movement of the human mind. The universe is a great machine. There is no Fatherhood in God, and no brotherhood in men. There is no responsibility for those in need, and no hindrance to a life of selfishness and self indulgence. But no man can be intolerant toward his brother, and equally no man can be indifferent to his brother except as he has cast out Christ's conception of God and erected in his soul an idol of his own manufacture.

Christ tells the woman first that God is our Father. Second He tells her that she must worship Him in spirit and truth. Nothing could be simpler, and yet nothing could be more searching. Not in Jerusalem nor in this mountain, not in Benares nor in Mecca, nor in any special place is God to be worshipped. Not according to the Jewish ritual nor according to the Samaritan. Not according to the orthodox creed nor according to the liberal belief, but in spirit and not in body by emphasizing localities and postures; in spirit and not in mind by sub-

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mitting to orthodox and heterodox creeds, in truth and not in falsehood. What is true worship? It can mean nothing less than bowing down before our divine Father in complete surrender and devotion. Worship with any other attitude of heart is worship in falsehood. It is hypocrisy.

And Christ's truth for that sincere and humble woman at whose side we must all sit if we are to enter our Father's Kingdom closes with a vivid revelation of His very heart. The Father seeks for men who without regard to locality or ritual or creed bring to Him that complete devotion of heart and life which is true worship. All of His children He loves, but for true worshippers He seeks. With them He finds companionship and association and love, and perhaps it is not irreverent to believe that He desires and enjoys and even needs just as we do. He seeks long and finds few.

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5 After these things there was ^{4a}a feast of the Jews; and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew ⁵Bethesda, having five porches. ³ In these lay a multitude of them that were sick, blind, halt, withered⁶. ⁵ And a certain man was there, who had been thirty and eight years in his infirmity. ⁶ When Jesus saw him lying, and knew that he had been now a long

time in that case, he saith unto him, Wouldest thou be made whole? ⁷ The sick man answered him, ²Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. ⁸ Jesus saith unto him, Arise, take up thy ⁷bed, and walk. ⁹ And straightway the man was made whole, and took up his ⁷bed and walked.

Now it was the sabbath on that day. ¹⁰ So the Jews said

Christ took the initiative with this man as He had with the Samaritan woman. He disregarded what was probably a very unattractive exterior and as the event showed, an equally warped disposition. Beggars of the same sort are found all over the East today. There was no evident reason for Christ's choice. The man had shown no faith. He had not asked for healing. Christ nevertheless was much attracted to him and tried hard to reach him.

It seems remarkable that this miracle, performed in the midst of a crowd of sick and crippled people, was not followed by a riot of others asking for similar help. Apparently none of the others asked to be healed, perhaps because healing on the Sabbath was so contrary to their religious customs that they did not care for it.

In contrast to His treatment of Nicodemus and the Samaritan woman, Christ did not give this man any spiritual instruction. His message was simply personal kindness and physical healing. No doubt the hope was that surprise and gratitude would lead him to seek increased fellowship and so gain Eternal Life. Among the Arabs at least loyalty to a friend will carry men further than almost any other motive. It was a method that worked well in the case of the man born blind.

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unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up thy bed, and walk? 13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple,

and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus who had made him whole. 16 And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the

Christ could hardly have forgotten that it was the Sabbath, when He told the man to take up his bed and walk. Waiting till sundown would have saved all the trouble that followed. But a complete break with his former environment would be necessary before gratitude could lead this man into a growing fellowship with Christ and so into Eternal Life. Christ evidently wanted to precipitate a sharp conflict with that environment at once, when gratitude might be expected to help the man most. To give him this advantage, Christ put His own life in great danger. It was not a question yet of giving him eternal life. It was merely adding another ounce to the favorable factors in a case which eventually proved a complete failure.

This beggar's extraordinary ingratitude and treachery raised no resentment in Christ's mind. His patience with such men seemed to have no limits. On the other hand we see no strained anxiety to save the man from Hell. Christ's work was a calm, unresting, skillful effort to give men Eternal Life. He was much like a Physician in His attitude, and a Physician shows no resentment over his patient's high fever or even over a raving delirium. Christ took this attitude toward the Samaritan woman, toward the man born blind, and toward the woman taken in adultery, but not quite toward Nicodemus, and very decidedly not in dealing with the Pharisees as a class.

An astonishing amount of opposition was roused by this miracle and Christ was soon talking to a crowd that wanted to murder Him. The fact that a sick man had been healed in a remarkable way did not weigh in their minds a grain. Christ's offense was against the orthodoxy of the time. He was guilty of giving expression to ideas and teachings inconsistent with the prevailing religious system, and of personally disregarding

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sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he

show him, that ye may marvel. 21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth

some of its rules. The missionary to Moslems knows that such an offense is not even palliated by healing the sick.

Christ was unterrified by the angry mob. We have no record of His being afraid of anything. He made no effort to conciliate their prejudices. He did not try to show the consistency of His position with the Old Testament, nor with universal religion. He did not appeal to any of their religious ideas. Even under the pressure of this extreme hostility He did not reinforce His teaching by threats of punishment for those who rejected it, nor by promise of rewards for those who accepted it. Christ never made use of such motives. He desired that the message be accepted for its own sake or not at all, presumably because that is the only acceptance that is of the slightest value.

Christ had such faith in His message, and in spite of their hostility, such faith in the men before Him that He taught them in the most earnest and sincere way. He did His best to present profound spiritual truth in a form they could understand, and He trusted it to win them by virtue of its own beauty and power. He taught with an undisturbed equilibrium in spite of the imminent danger to His life.

The Pharisees are not mentioned by name in this chapter, but such extraordinary devotion to the Sabbath and such hostility to Christ would suggest that they were leading the crowd. It was their spirit that was shown in this effort to murder a conspicuous philanthropist of blameless life simply because he was indifferent to the Sabbath and claimed a unique relationship to God. Scarcely any trifle is so insignificant that disregard of it may not be considered an adequate cause of death once it becomes connected with religion. Men are killed for smoking tobacco in Central Arabia.

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him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgment, because he is a son of man. 28

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice. 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is

Official religious guides take the lead in these persecutions. Common people are attracted by kindness and generosity and a blameless life, but religious teachers can discern the dangerous character of a dissenter's beliefs and they do not rest in their opposition until he has been silenced, by murder if necessary. The Jews gave no weight at all to the fact that a suffering man had been healed. The Sabbath occupied a preeminent place in their creed and the Sabbath was being recklessly disregarded. Mercy and kindness were as the dust of the balance in comparison.

This zeal for the Sabbath, while really zeal for a Theological system, and so fundamentally a defense of their own position, the Pharisees would have described as an effort to preserve the honor of God. They would have urged too that the Sabbath has great value for men, a statement that no one can deny. Christ also showed great zeal for the honor of God and for the good of men when He cleansed the temple. Were the two attitudes fundamentally similar or different?

The Jews were concerned to show God's power. To assume the authority to break some of His laws regarding the Sabbath, simply turned the world upside-down. Christ they considered as perhaps a blameless but nevertheless a weak man, and to make God His Father was unspeakable. Such an idea destroyed the whole notion of God's omnipotence. Christ was concerned to show God's love and mercy and righteousness. The obscuration of that shut men away from His divine life. The Pharisees were afraid that men would cease to fear God and so come to disregard His law. Christ was afraid that men would fail to love God and so miss Eternal Life.

Their fundamental difference lay in their conceptions of God. To the Pharisees God was an omnipotent but self-centered and

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not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than that

of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 2Ye search the scriptures, because ye think that in them ye have eternal life; and

somewhat stupid being. He had given men a revelation whose essential demand was for correct formulary submission and worship. Disobedience or carelessness incurred an anger before which men were as helpless as insects. Moreover to the original revelation they had added a mass of their own interpretations which were regarded as infallible and binding, and as always happens in such cases, were more important in practical life than the original scriptures. Christ on the contrary showed God as our Father in Heaven exhausting the resources of omnipotence to produce in His children the attitude of filial love toward Himself and brotherly love toward one another.

The enmity of the crowd had been roused by Christ's disregard of the Sabbath, and intensified by His statement relating Himself to God. Christ met this extreme hostility by a careful exposition of His relations to His Heavenly Father. It is one of the most beautiful and profound revelations of truth in the whole New Testament. It seems like casting pearls before swine to present such a discourse to a crowd of this kind. Christ however saw great possibilities in any crowd. Doubtless they always do contain some sincere and earnest men.

The dominant theme of the address is Christ's consciousness of His mission. "The Father that sent me" was the one conception that He wanted men and women to understand and accept. He did not explain or even assert His theological rank. The address is in no sense a paragraph in Philosophy. It is a picture of beautiful personal relationships raised to the level of the divine. Whether Christ presented the material so in the first instance or whether it represents a peculiarity of the author's mind, the argument here is put in form that seems inverted to us. Arranged after the Western order it would run like this.

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these are they which bear witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, who receive glory one of another, and

the glory that cometh from the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

“The Father loveth the Son and sheweth Him all things that Himself doeth, therefore

What things soever He doeth, these the Son also doeth in like manner, therefore

The Son can do nothing of Himself but what He seeth The Father doing.”

“The Father loveth the Son and showeth Him all things that Himself doeth” is a revelation of the Father's unlimited love for the Son, equally a revelation of the Son's divine capacity. “All things that Himself doeth” means all the Father's works, what He has done in the Past, what He is doing now, and of His will, i.e. what He will do in the Future. It is a vision of the complete mind of God. God loves us too and no doubt shows us all that we have the capacity to receive, but our capacity is very, very small.

“Therefore what things soever He (The Father) doeth, these the Son also doeth in like manner.” That is to say a perfect vision of God's power and will gives capacity to do His work. By implication it invests the Son with omnipotence. Christ was probably thinking especially of His power to transform men into the divine image. We have no record of His ever discussing His physical power or even mentioning it. Bearing in mind our human limitations we are probably here in the presence of a universal rule that applies to us. Our ability to transform men depends on the vividness and completeness of our vision of the work and will of the Father, and that in turn on our capacity to receive such a vision.

Another thing is at least suggested. “What things soever He doeth, these the Son also doeth in like manner.” It is most unlikely that Christ meant here to assert that every activity of the Father is duplicated with scrupulous fidelity by the Son. The meaning quite certainly runs deeper than that. Everything that

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the Father does, done by the Son also, pictures a mutual effort done by the Son so far as its human aspect is concerned, but by the Father no less considered from the divine aspect. Regarding Christ's work for men we know that this is so. "No man can come to me except the Father that sent me draw him."

Therefore "The Son can do nothing of Himself but what He seeth the Father doing." "Can" probably in the sense that the only possible response of filial love to so complete and divine a paternal love is absolute loyalty. It may also mean that the work that Christ was anxious to do, i.e. the work of transforming men by giving them Eternal Life was not possible even to one of His power except as it was the reflection in activity and conscious effort of His personal vision of the Father's character and will. As we have seen above, this law is doubtless for us as well. To accomplish the smallest piece of work for God's Kingdom we must see it definitely as the Father's will and ourselves as sent by Him for that task. "Of myself" asserted Christ "I can do nothing." A wonderful list of Christ's activities precedes this statement. He gives life. He raises the dead. Our judgment, our eternal destiny is in His hands. In spite of it all He says that of Himself He can do nothing, and apparently the meaning is real inability. It was His relationship to His Father that made them all possible.

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JESUS CHRIST, THE POWER ENERGIZING THE NEW ORDER

The interview with Nicodemus shows us the divine foundation upon which the New Order is built, that with the Samaritan woman shows what God requires of those who desire to enter. Chapter Five reports an address to a crowd. It brings forward and develops the point which the author wants taken up next as he builds up Christ's system of Divine truth. We learn here of the divine power which energizes the New Order.

Hostility had been aroused by Christ's indifference to the Sabbath and intensified by His statement "My Father worketh hitherto and I work." The Jews were not mistaken. Christ was making Himself equal with God. It was not a claim of equality in rank and position, but even a greater claim than that, if such a thing is possible. Christ was claiming here equality with God in activity and effort. He developed the point further. "The Son can do nothing of Himself but what He seeth the Father doing" and "What things soever He doeth, these the Son also doeth in like manner."

God the Father is at work then, but so far as we are concerned He works through His Son. The divine energy unceasingly spent for the redemption of men impinges on them through Christ. He is the tingling embodiment of all the energies of God, a radiant light drawing men to the truth and to Eternal Life. He is far more. He is the divine power energizing the New Order. For the New Order is no mere rearrangement of human society. It is an illimitable outpouring of divine energy in a tremendous, almost fierce effort to save mankind. The world that God loves is made up of men who are dead according to this chapter, and out among these dead men Christ goes armed with all the power of Omnipotence. His errand is no forlorn hope. "The hour cometh and now is when the dead shall hear the voice of the Son of God and they that hear shall live." From one end of the world to the other,

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from one millennium to the next, Christ is calling men. He called them with His own lips. He called them through His disciples. He is calling them now through His servants the world over. Always and everywhere it is Christ who takes the initiative. He is not waiting for men to come and drink the living water from His hand. He is the driving power of a great aggressive effort to bring men into the Kingdom of God. And the hour cometh and now is when the dead are hearing the voice of the Son of God in America and India and China and Arabia, and they that hear live.

We gain additional light here on the nature of the response which opens for men the door of the New Order. Every man who hears the voice of the Son of God lives. It is as if he were purely passive and the only active agent the omnipotent Christ. This is more than drinking the living water which Christ offers. The man who hears the voice of the Son of God does not stop with the satisfaction of his own thirst. He goes out to share in the work, and the sacrifice and the glory of Christ in redeeming others.

For Eternal Life is no easy and comfortable thing. The man who hears the voice of the Son of God thereafter sees the world through Christ's eyes. Some fraction of the plan and will of God becomes to him luminous and beautiful and divine, and life thereafter is one long, unresting, undiscouragable effort to objectify the heavenly vision. The voice of the Son of God has sent men to the depths of Africa to die there in the feverish forests as they bring Christ to those men. It has burned men out in the effort to abolish human slavery, a task even yet incomplete. It has sent men to prison as pacifists and to the stake as martyrs. Every man who hears the voice of the Son of God gains Eternal Life, and fares forth into the great stagnant world of dead men to be a source of divine life and energy and light. He has passed out of death into life.

Christ is the center of the New Order in the sense that a dynamo is the center of an electrical power system. He is the source of the divine energy which makes the New Order God's effective instrument for human redemption. And He is the center of the New Order also in that the men whom He calls, He calls to Himself. He is the object of our faith and loyalty and devotion. Our eyes are upon Him. It is Christ whose voice transformed us from dead members of a dead world into living members of the Kingdom of God, with the energies of

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God Himself playing upon our environment through us. Continuing to hear His voice we continue to be men of power. It is Christ whom we follow and upon Him our faith is fixed. We are not in the hands of a far-off Creator. We are in the hands of Christ. In Him we find a sympathetic God. From Him we receive life. Our eternal destiny is in His hands. We fear no judgment for we have passed out of death into life, and our final judge is Christ who is now our Leader and Master, our Companion and Friend.

Christ knew that He was talking to enemies who were rejecting Him with scorn, demanding evidence to support such claims. He seems not to have resented this demand. At least He entered upon a careful effort to satisfy it. The necessary evidence could not come from men, Christ said. He did not accept such testimony under any circumstances. This should not surprise us. In the nature of the case no man can testify regarding Christ's rank or position. Faith in Him must rest on two lines of evidence, that of the Scriptures in which men can hear the voice of God and upon Christ's works by which He meant no doubt all that He said and did.

Christ considered this adequate. He offered nothing further. Nevertheless His listeners did not believe. They were well acquainted with both lines of evidence. The Scriptures had been their study since childhood, and Christ's deeds and teachings had been open and public and constantly under the scrutiny of these men. Far from believing, they reacted toward Christ with greater and greater hostility. Christ's explanation of this is something of a surprise. "How can ye believe who receive glory one of another, and the glory that cometh from the only God ye seek not." That is to say, receiving glory one of another, enjoying each others' praise makes faith in Christ impossible. It is not the praise of bad men that Christ discusses here but rather human praise of any sort whatever.

A moment later Christ adds the statement "If ye believed Moses ye would believe me." These men then did not believe Moses. They had spent their lives studying Moses. Their confidence in the divine inspiration of his writings could not be surpassed. They believed that God wrote it all, that every word was absolutely true and divinely authoritative. Nevertheless Christ who sees ultimate reality assures us that they did not believe Moses. What then is belief? In Christ's mind it meant apparently a penetration below the surface of the words

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to a comprehension of the teaching underneath. It meant more, a complete surrender to the truth, and the attitudes which God breathes into His message. His teaching must be allowed to dominate our lives if Christ is to reckon us believers.

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6 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. **2** And a great multitude followed him, because they beheld the signs which he did on them that were sick. **3** And Jesus went up into the mountain, and there he sat with his disciples. **4** Now the pass-over, the feast of the Jews, was at hand. **5** Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? **6** And this he said to prove him: for he himself knew what he would do. **7** Philip answered him, Two hundred ²shillings' worth of bread is not sufficient for them, that every one may take a little. **8** One of his disciples, Andrew, Simon Peter's brother, saith unto him, **9** There is a lad here, who hath five

barley loaves, and two fishes: but what are these among so many? **10** Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. **11** Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. **12** And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. **13** So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. **14** When therefore the people saw the ³sign which he did, they said, This is of a truth the prophet that cometh into the world.

15 Jesus therefore perceiving that they were about to come

The people of the East were evidently as improvident in Christ's time as they are today. They came long distances to see His miracles and listen to His talks and then after three days of camping out, found themselves without food. When Christ fed them His popularity reached great heights, and they decided to take Him by force and make Him king. He was not pleased by this enthusiasm but quite the contrary, and to avoid any further development of the idea, He went away, leaving the disciples behind. It had been a time of much strain. Evidently the crowd was somewhat out of hand, a very rare occurrence in Christ's life. We know from the other accounts that He spent a part of the following night in prayer. However, He showed no annoyance. He adhered steadily to His program of giving Eternal Life to individual men, and did not allow this disturbing reaction on the part of the crowd to upset Him in any

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and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude that stood on the other side of the sea saw that there was no

other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone 23 (howbeit there came 2boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the 2boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father,

way. His departure took care of the situation in the simplest and most effective way possible.

The people followed Christ across the lake, anxious to be fed again. They were very friendly but preoccupied with their stomachs and exceedingly impervious to spiritual ideas. However, their slow and unsympathetic minds did not discourage Christ. He did not scale His message down to their level, but on the contrary tried to rouse and capture them by what is one of the finest and most profound presentations of God's truth which we find anywhere.

These men wanted a powerful king who could lead them to political independence, patriotism was a burning fire in their souls. Christ, however, refused to relate His message to their nationalistic hopes in any way. As with the Arabs today, patriotism was merely one fraction of their religion, a religion which took in the whole of life. But Christ also made no effort to harmonize His message with their religious ideas. He presented a fragment of God's truth which found its point of contact in their keen desire for another meal of bread and fish. Christ was not impatient over their stupidity. He showed no strained anxiety about their condition. What we see is a calm, earnest effort to take the presenting situation and make the best possi-

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even God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom ³he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He ⁴gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am

the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42

ble use of it, the handicaps being accepted as part of that situation and creating no emotional reaction at all.

The address was not understood by its hearers. It was a failure so far as winning the crowd was concerned. Christ, however, was accustomed to present truth in a way that made comprehension difficult, doubtless because when talking to a crowd He was more concerned to reach a few receptive minds in a profound way, than to educate the whole number just a little. The address ended with many even of His disciples leaving, and so far as we know, none followed Him as its result. However free the address was from emotional reaction, it is evident that this result was a deep disappointment.

Christ's method of handling crowds as well as the way He treated individuals, makes it evident that He did not want men to follow Him in a blind, unreasoning enthusiasm for His personality. Napoleon was followed in that way, but Christ was not. From these accounts we can see not only that He was not followed in that way, but more important by far, that He did not wish to be. What He wanted was an intelligent and heartfelt surrender to the divine truth He brought and the Heavenly Father He revealed, not a non-ethical and unreasoning adherence to Himself.

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And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, 2And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he that is from God, he hath seen the father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man

may eat thereof, and not die. 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is 1meat indeed, and my blood is 2drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father;

We have here a very attractive glimpse of Christ training His disciples. He took them up into a mountain for rest and instruction. The situation brought about by the crowds that followed, may have seemed difficult, but meeting it did not so fully preoccupy Christ as to prevent His thinking of the disciples and seizing the opportunity to teach and develop them. He asked them to consider the situation with Him and suggest ways of meeting it, even though His own mind was made up. It seems remarkable that the only thing the disciples had to suggest was buying large quantities of supplies or otherwise sending the people away. The Oriental's love for the miraculous has almost no limits but none of the disciples suggested a miracle. The atmosphere about Christ must have been very hostile to the idea of cheap and easy miracles.

Christ was keenly disappointed over the promising beginners who so quickly left Him. Nevertheless He made no effort to persuade them to follow any longer. Apparently if what they had heard and seen did not lead them to continue with Him, He preferred that they leave. The exercise of His personal influence and persuasion could probably have brought them back, but He did not want them if they had to be won in that way.

His affection for the twelve who were faithful is just as evident. The love and loyalty between Christ and the disciples was very deep by this time, but there was one exception. Judas

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so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven; not as the fathers ate, and died; he that eateth this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62 What then if ye should behold the Son of man ascending where he was before? 63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. 64 But there are some of you that believe not. For Jesus knew from the beginning

who they were that believed not, and who it was that should betray him. 65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more with him. 67 Jesus said therefore unto the twelve, Would ye also go away? 68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of God. 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71 Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

was already known to Christ as an evil influence in the ranks, a disloyal traitor to His teacher. He was not dismissed however. Doubtless we would have been anxious to remove such a source of contamination from the inner circle, so that God's truth might have an unhindered opportunity to build up the faith of the little company. Christ knew better. The man we read of in Chapter Nine was saved not by separating him from temptation and persecution, but by immersing him in them. The Mission field teaches the same lesson every day. Judas was kept in the circle no doubt because Christ knew that the disciples needed him and his evil. In this Christ was not sacrificing the interests of the other disciples for Judas' sake. Probably the exact reverse of that was the case. It would have been better for Judas to be dismissed from the company before his sin reached such proportions. His interests were sacrificed for the interests of the other eleven, who needed the discipline and training that He afforded. As the little company wanders through the country districts, or sojourns in the towns, there is not the smallest effort on Christ's part to save them from persecution or unpopularity, to shield them from alluring temptations of the flesh, or from the urge of avarice which proved the undoing of Judas. If His own example and teaching and personal influence could not save those men and keep them, Christ had no further resources to utilize toward that end.

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In this chapter we see the Son intimately related to The Father, not in the Past but in all the motives and activities of the Present. The Son had received from the Father a commission to be executed, but their relationship went deeper than that. "All that the Father giveth me shall come unto me" and later in the chapter "No man can come unto me except the Father which sent me draw him." We can see here very clearly the complete identity between Christ's motive, which was fulfilling the Father's will, and His objective which He found in the needs of men. He served them in every way, but especially by giving them Eternal Life. Christ's objective is the Father's objective, and no possible conflict can arise between an undivided motive of fulfilling the Father's will, and an undivided objective of serving men. They are two names for the same thing.

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THE NATURE OF THAT LIFE WHICH IS THE ESSENTIAL FEATURE OF THE NEW ORDER

Again in this chapter the author records one of Christ's talks to a crowd. The people were friendly, but hungry and in no mood for spiritual things. Nevertheless Christ gave them a message whose depths will remain unplumbed until we again sit at His feet in the Father's mansions. It was a transparently simple and childlike view of the life which the New Order offers, which indeed constitutes its essence. "Work not," He said, "for the meat which perisheth, but for the meat which abideth unto eternal life." Evidently then we can and must work to secure the food that gives Eternal Life. The question which immediately suggests itself to us, suggested itself to the people then. "What must we do that we may work the works of God?" Christ's reply was prompt and simple. "This is the work of God that ye believe on him whom He hath sent." But the people were not interested in belief. They wanted something to eat. Moses feeding the nation with manna was in their minds. Christ did not try to bend their minds to His. He bent His flexible mind to their's and followed their thought. "Verily, verily, I say unto you, it was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven, for the bread of God is that which cometh down out of heaven and giveth life unto the world." Even then they did not understand. Perhaps they did not want to understand. They were hungry. Christ had fed them only yesterday. People in the Near East seem always ready to sink back on to charitable support like a tired man into a cushioned chair. But Christ knew that He must not feed them again. He continued His explanation, even in the face of their desire to eat. "I am the bread of life, He that cometh to me shall not hunger, and he that believeth on me shall never thirst."

There follows a discussion which does much to clarify our understanding of faith. It is pictured first as coming to Christ

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and then as believing on Him. A second time it is described as beholding Christ and believing on Him. "Every one that beholdeth the Son and believeth on Him hath eternal life." God draws us toward Christ and without that influence coming to Him is impossible. "No man can come to me except the Father that sent me draw him." The implication is that God draws us by showing Christ to us. Christ goes on to tell us that we have all been taught of God. Only a part, however, have learned. Those who have learned, who have beheld Christ are drawn to Him and believe on Him.

But what is belief, or as we usually put it, what is faith? "I am the bread of life." "If any man eat of this bread, he shall live forever." Faith then is eating Christ. But what did Christ mean when He spoke of Himself as the bread of life? What did Christ bring to men? What is Christ? He is an example. Another like Him the world has never seen. His life reflected perfectly the whole nature and character of God. Also Christ came bringing God's truth, His principal activity was teaching men, passing on to them the divine truth which apart from Him men will never know. Christ came moreover as the culmination of God's redemptive work which began with the beginning of time and will doubtless extend to its end. On His sacrifice God's whole plan for human redemption is built. "The unsearchable riches of Christ" are far beyond our comprehension. And this Christ whose riches are unsearchable is the bread of life. No single attribute or single gift of His to men is so designated. He applies the term to Himself in all His divine totality. "He that eateth of this bread shall live forever," not he that eats all of it, or even he that eats a great deal of it. Every man who eats of this bread even though he eat only a small fragment, shall live forever. So we need not wonder that different men gain Eternal Life through the apprehension and acceptance of different aspects of Christ.

Thus there are men who have found life through the apprehension of Christ as their Saviour, the one in whom they find forgiveness of sins. This has been the dominant note in the Christian experience of the West for centuries. Many have found life through hearing Christ's voice calling them out of selfishness and worldliness and laziness into lives of sacrifice and service and toil. The missionaries of the Church include many such men. Some of the most beautiful approximations to Christ's own purity and holiness to be found in the world today,

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are seen among those who have found their entrance into real life in the Christian's hope of our Lord's return. Strong men have found eternal life in Christ's call to social service from the day of St. Francis to the present. Every man who really touches Christ, who is dominated by something he has seen in Him receives Eternal Life into His soul.

"Whosoever eateth of this bread shall live forever." Even if he eats a small piece, an unusual piece, a mere crumb. Indeed it is certain that of all the unsearchable riches of Christ, none of us eats more than a mere crumb. But what is it to eat? Nothing is more common than the church member who recognizes that Christ is a Saviour. He even hopes that He is his Saviour, but it is all a matter of the man's head and there is no life in it. Equally ineffective is a mere intellectual conviction of the need for sacrificial social service, or a dispassionate admiration of Christ's example. To see bread and pass judgment on it as excellent food is not the same thing as eating it. It is the man who eats even a small crumb who gains Eternal Life. Bread when it is eaten is assimilated and so far as we know its very material atoms help constitute our body. We are made of that bread. Christ when He is eaten, His Saviourhood, His example, His call to social service, His wonderful teachings, anything, is taken into the inner constitution of our spirits. He becomes the center around which every other element of our lives revolves. Anything inconsistent with Him is cast out. Nothing interested Christ less than a tepid intellectual acquiescence in the Philosophical system which He brought. He wanted no detached approval of His manner of life, no mere acceptance of His redemptive work. He wanted men to catch a glimpse of even the tiniest fraction of the divine revelation that He embodied and be utterly dominated by that vision.

But in this chapter we gain far more than an improved understanding of faith. For the first time we reach some insight into the nature of Eternal Life. After all this is the supremely important thing. Ultimately men are not saved by their faith but by the Eternal Life which Christ gives as soon as their faith makes the gift possible. Food that is eaten becomes part of our bodies. Christ once really accepted, once eaten, becomes part of our souls. "He that eateth my flesh and drinketh my blood, abideth in me and I in him." Eternal life, the gift that constitutes us members of the New Order, children of God, is nothing less than Christ living in us. It is companionship with Christ,

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but it is far more. He lives in us and we become like Him for He is part of us, a constituent element of our very souls. As Peter puts it, "we are made partakers of the divine nature." The experience is cut after a divine pattern. "As the living Father sent me and I live because of the Father, so he that eateth me, he also shall live because of me."

And this divine companionship, this fusion of Christ's personality with ours is no temporary thing. It is our present experience and our eternal destiny. When we see Christ, when we surrender to Him, we choose Him as our Master and Friend for all eternity, Christ meets that choice with the gift of Himself and His friendship which in its divine depth and intensity means a fusing of His spirit with ours that is to last forever. We can understand somewhat better now what is meant when the account reads "For God so loved the world that He GAVE His only begotten Son." God gave His only begotten Son, gave Him away for all eternity so that the Son could save men and keep them by the power of His divine companionship, by the power of His life fused with theirs. The old relationship with the Father has been sacrificed, permanently given up to make possible Christ's new relationship with men. It is not difficult to believe that he that eateth of this bread shall live forever.

It seems almost incredible that Christ should meet the hopeless materialism of these people begging for another free meal, with teaching such as this. Their reaction does not surprise us. "This is a hard saying who can hear it." "How can this man give us his flesh to eat?" All that Christ could say to such men was that it was not His flesh but His spirit which gives life, and that this spirit is to be found in His words. Their only hope lay in contemplating these words. Here as many times elsewhere it was His teachings, His words, which were emphasized as of supreme importance. Christ's major contribution according to His own mind on the matter, did not lie in His example, but rather in the completion of an eternal scheme of salvation.

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7 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it,

that its works are evil. 8 Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode still in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. 13 Yet no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15

In this chapter Christ celebrates the Feast of Tabernacles in Jerusalem and as might be expected He finds the people careless and indifferent. There was no opportunity for a connected address; mere detached fragments were all that were possible, but in spite of this handicap Christ's presentation was the best He was capable of, and even the woman at the well was hardly given anything simpler or more beautiful.

The people were interested in His origin, in the fact that without education He could teach marvelously, interested apparently in almost everything regarding Christ except His actual teaching. Christ was not pleased with this interest. He wanted a different sort. The people had some knowledge of the Old Testament and of the Rabbi's teaching regarding the Messiah, but it was a hindrance to them rather than a help. Christ might easily have built an approach for His message upon it, but He did nothing of the sort. He partly disregarded it and partly taught squarely in its face, probably because that knowledge was

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The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a demon: who seeketh to kill thee? 21 Jesus answered and said unto them, I did one work, and ye all

marvel because thereof. 22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me because I made a man every whit whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgment.

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is: but when the Christ cometh, no

ministering to their assurance that they could ride into favor with God on the back of correct religious or philosophical or historical information. Humble recognition of personal need is the only attitude Christ accepted, and these people lacked all sense of need.

Entering the temple when the rulers were attempting to arrest and kill Him, required some courage but neither the danger He was in nor the superficiality and carelessness of the crowd were reflected in His teaching. There was no attempt to gather and hold the crowd by means of miracles or other extraneous attractions. Christ did not work as one who has a creed to present or an organization to build up. He trusted a luminous fraction of the truth to draw men and win their hearts as well as to save them once it was accepted. The fragmentary addresses made a considerable impression. Some of the listeners believed Him to be a prophet. Some "believed on Him." If they had felt any spiritual thirst, doubtless many would have gained Eternal Life.

In this chapter we have again every evidence of a faction hostile to Christ, and toward the end of the story the Pharisees emerge plainly, trying to arrest and destroy Him. The crowd is not in their control and they do not succeed. It is a very significant glimpse of the Pharisees that we gain here. Utterly devoted, resolute men, plotting with a somber, alert, hostility to murder this wandering preacher, they are defeated by the crowd which they see is not ready for such action. Very illuminating

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one knoweth whence he is. 28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. 29 I know him; because I am from him, and he sent me. 30 They sought therefore to take him; and no man laid his hand on him, because his hour was not yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little

while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

37 Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. 38 He that believeth on me, as the scripture hath said, 2from within him shall flow rivers of living water. 39

is their reaction to the report of the officers whom they sent to arrest Christ. The report showed that their plans for the murder had miscarried again. Supreme contempt for the common people could hardly be more bitterly expressed. "This multitude which knoweth not the law is accursed."

This Gospel paints a terrible picture of the Pharisees, a picture with bright lights and black shadows. The Jews held in their hands a divine revelation of indescribable beauty and power, and the best brains of the nation were devoted to its study and interpretation. But these religious leaders, immersed in that revelation, were so filled with arrogant pride and so pitiless in their intolerance that they have stood as the classical example of those sins ever since. Mohammedanism itself has produced nothing worse. Hesitating not a moment at the commission of crime when necessary, they were plotting Christ's murder with a cold hatred which reveals the lowest point that human nature can reach. Beyond question the unenlightened savages in the jungles of Africa were better men by far than the Pharisees. If this is to be the result of divine revelation, we are better off without any.

Christ was guided very directly by the Father's will but not every detail in His life was governed in that way. He walked no longer in Judea because the Jews sought to kill Him, just as any one of us might be influenced by such an outbreak of murderous hostility. But His message was not one of the things which Christ regarded as left to His own judgment. "My teach-

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But this spake he of the Spirit, which they that believed on him were to receive: ³for the Spirit was not yet given; because Jesus was not yet glorified. ⁴⁰ Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. ⁴¹ Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? ⁴² ¹Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? ⁴³ So there arose a division in the multitude because of him. ⁴⁴ And some of them would have taken him; but no man laid hands on him.

⁴⁵ The officers therefore came to the chief priests and Phari-

sees; and they said unto them, Why did ye not bring him? ⁴⁶ The officers answered, Never man so spake. ⁴⁷ The Pharisees therefore answered them, Are ye also led astray? ⁴⁸ Hath any of the rulers believed on him, or of the Pharisees? ⁴⁹ But this multitude that knoweth not the law are accursed. ⁵⁰ Nicodemus saith unto them (he that came to him before, being one of them), ⁵¹ Doth our law judge a man, except it first hear from himself and know what he doeth? ⁵² They answered and said unto him, Art thou also of Galilee? Search, and ²see that out of Galilee ariseth no prophet.

⁵³ ³[And they went every man unto his own house:

ing is not mine but His that sent me." Christ evidently considered this almost as fundamental as His purpose of giving Eternal Life to men. It was the only means He knew for carrying out that purpose. Christ made no effort to water this message down and make it acceptable to His enemies. He did not try to show its connection with His hearers' stock of religious ideas. He was not even anxious to make it generally comprehensible. He did not explain it. He never defended it. It was presented as a divine thing direct from God, and Christ had the utmost faith in its ability unassisted to capture the most hostile, and to save men no matter what their condition, once it was accepted.

A more radical contrast can scarcely be imagined than that between Christ's attitude toward His divine message which could not be added to, nor subtracted from, nor modified in any way whatever, and His attitude toward the law of Moses. "You break the Sabbath to save the law of Moses, surely it is proper for me to break the Sabbath to make a man whole," is the way that the argument seems to run in Christ's mind. A man then is more important than the Sabbath and more important than the law of Moses. If this refers to the miracle described in Chapter Five, it is the physical man which Christ considers more important than the law of Moses and than the Sabbath. That ungrateful betrayer of his friend certainly had not been made whole spiritually.

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The question remains of course as to just what Christ meant by "the law of Moses." That question, however, is perhaps not as important as it seems, for the whole Old Testament apparently played a very small role in Christ's life. Barring a few unusual occasions He appears to have found in it neither spiritual food, nor authoritative guidance. He certainly did not use it as a means of bringing Eternal Life to men. We have been accustomed to assume in Christ much more dependence on the Old Testament than the record shows. So far as this Gospel is concerned He might almost have been unaware of its existence. Nicodemus was soaked in the Old Testament. It had been his life study. Surely here if ever it should have been of value in leading toward Eternal Life. We consider it sound Psychology to connect new teachings with conceptions already understood and accepted, but Christ knew better. The Old Testament was not mentioned in the discussion.

The woman at the well was a type of religious ignorance and darkness. One is reminded of an Arab woman who was not sure whether God created Ali or Ali created God. If there is anything in the idea that the Old Testament was given as a primer to prepare men for faith in Christ, then surely this woman needed its revelation before dazzling her eyes with the full light of the Gospel. But again Christ knew better. He evidently had in mind the history of her people, the Samaritans. The use of the Old Testament in this case would have been so natural and easy that Christ must have consciously turned away from it.

The same is true of the teaching that Christ gave to large groups. The hostile crowd in Chapter Five offered a splendid opportunity for drastic rebuke taken straight from the resonant messages of the prophets. The begging crowd of Chapter Six, and the indifferent crowd of this chapter might easily have been instructed and led out of the splendid passages in their own scriptures. It would have been easy for Christ to have confounded His detractors, the Pharisees, and shown that while full of lip devotion to the ancient prophets, they were as far as the poles from their spirit, and from that of God's whole revelation. We learn from the other Gospels that on occasion Christ did do just this, but even in administering such a rebuke the Old Testament was used very little. The terrible philippic found in the Twenty-third Chapter of Matthew leaves it almost unmentioned.

THE GENESIS OF THAT FAITH WHICH ADMITS US TO THE NEW ORDER

As a story of Christ's experiences the unity of this chapter is evident, but at first sight the teaching it records seems to lack all cohesion and sequence. It seems very evident, however, that the preceding chapters have been chosen and arranged on account of the teaching which they contain, and the presumption that this chapter has been put in its place for the same reason, is borne out by careful study.

We begin with a conversation between Christ and His brethren. They did not believe on Him and were anxious to expose the hollowness of His claims by persuading Him to work in Judea where competent religious authorities could not be imposed upon. We are more interested in Christ's reply. "My time has not yet come, but your time is always ready." The thought here is not easy to follow, but apparently Christ had in mind the fact that He was guided always by His Father's will. His brothers on the contrary as members of the world were guided by their own wills and therefore their time was always ready. What follows is no less difficult. "The world cannot hate you, but me it hateth, because I testify of it that its works are evil." Now Christ spent very little time testifying to the world that its works were evil. Except to the Pharisees, He perhaps never delivered such a message. But if this is connected with what precedes as certainly seem to be the case, the meaning runs deeper. Christ's life constantly under the Father's guidance testified to the world that its works were evil. He meant here no mere testimony of words, but quite certainly that impression upon the conscience of men which brings a rebuke from within their own heart. This conclusion is strengthened by His further statement that it was impossible for the world to hate His brethren; impossible to hate them because it was impossible for them to testify to the world that its works were evil. Nothing is commoner than for members of the world to

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express publicly the conviction that along certain lines the works of the world are imperfect and unsatisfactory and to urge improvement. Such remarks produce no conviction of failure and sin and the world does not hate the man who makes them. It is only as a life is guided absolutely by the Father that it can testify to the world that its works are evil in the sense meant here. The brethren were unable to testify to the world in that way and therefore the world could not hate them. Christ was hated because He did testify in that way, and it was being guided at all times by the Father's will which made His life capable of accomplishing this result.

This is the first step in the genesis of faith. A life directed by the Father's will testifies to the world that its works are evil and actually convinces the world's conscience of that fact. The world hates the man who brought the testimony. That is to say, most of the individuals making up the world react in that way. There are a few who perhaps at once, or perhaps later, react with a sincere desire to do good works in the place of their previous evil ones. In an embryonic but still sincere way these men desire to do God's will.

Perhaps only the missionary working in a primitive country realizes how perplexed and lost such an individual can be. To be convinced of the unsatisfactory nature of our works in the past does not of itself show us what works will be better, and still less as a matter of practical living how to introduce the desired improvements. Christ's next teaching covers this point. His listeners were much surprised that He could teach so wonderfully, not being a product of their schools. "My teaching is not mine but His that sent me," Christ said in explanation. He went further "If any man willeth to do God's will He shall know of the teaching, whether it be of God or whether I speak from myself." The one thing that Christ was anxious that men should believe regarding His message was that it came from God. The man who desires to do God's will, will know this, so Christ asserts, without further explanation or proof. To such a mind these teachings will be seen as self-evidently from God and in them the seeker will find the guidance he needs.

This is the second step in the genesis of faith. Men have been convinced that their works are evil. A few react to this conviction with a sincere desire for better things, a real though rudimentary desire to do God's will. To them Christ offers His message and the second step in the genesis of faith is discerning

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in that message the truth and will of God, especially the path of personal duty for which repentant men seek.

There follows a section of the chapter whose relation to the argument is obscure. Christ has just explained that the seeker for God's will can find its adequate revelation in His teachings but apparently Christ felt that the desire to do God's will is a very treacherous thing. The Pharisees were full of it and it made them His murderers. The fanatical Mohammedans of central Arabia are full of it now, and they kill men for smoking tobacco. It is necessary perhaps to give the main outlines of that will specifically so that no one can be mistaken as to what God wants. In any case the writer at this point introduces fragments of Christ's teachings which reveal elements which are never absent from the divine will. No conclusion contrary to them can represent God correctly no matter how plausible the arguments on which it may be based. Lacking this special instruction, sincere men with Christ's teachings in their hands might be guided by human leaders to a wrong and wicked conclusion just as the Pharisees had guided the Jews in spite of the divine teachings of the Old Testament.

The first statement deals with men. "If a man receiveth circumcision on the Sabbath that the law of Moses may not be broken are ye wroth with me because I made a man every whit whole on the Sabbath?" "Judge not according to appearance," Christ adds for emphasis, "but judge righteous judgment." The Sabbath was one of the most emphasized parts of the Jewish creed and ritual. God then is not interested in ritual and creed in any such way as the Jews supposed. Emphasis on such things makes Pharisees out of religiously earnest people. God knows only one value in this world and that is men. For the least of them He would break every ritual and fracture every creed. Christ's statement leaves no room for question. One man's physical welfare was worth more in His sight than the whole law, and especially was worth more than the Sabbath.

The second statement deals with God. "Ye both know me and know whence I am, and I am not come of myself, but He that sent me is true, whom ye know not." "I know Him because I am from Him and He sent me." Christ thought of Himself as sent from God. The only motive He knew was carrying out God's will. The ruling loyalty of His life was to His Heavenly Father, always.

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What Christ made the dominant elements in His life must dominate ours. First that our life's effort must be for men and their welfare as against any creed or ritual correctly or incorrectly supposed to come from God, and second that our fundamental loyalty must rest in God. We bow to His will, and to the will of no one else.

We return to territory where the chapter's argument is clearer, to a statement of the third step in the genesis of faith. "If any man thirst let him come unto me and drink" is a summary of all three. "If any man thirst." A divinely directed life, we have seen, produces spiritual thirst. "Let him come unto me." In Christ's teachings men come to Him, we of this day as well as those of His own time. In those teachings we can see God's will and plan. "And drink." It is a picture of something which can be experienced but not described. We know from the previous chapter that what happens is not simply that we come into a real contact with Christ but that He takes up His abode in our hearts.

And that third step with the divine touch in it, is the most necessary of all. The world has in it many nominal Christians who have never been lifted out of themselves by the thrill of a complete surrender to Christ. They have thirsted and have come unto Christ, but they have never drunk. Their following of Christ is nothing beyond intellectual admiration, nothing but a conviction of the superiority of His way of life. In a country where it is a business and social advantage to be a church member, such people pass as very respectable Christians, but on the mission field they are swept away by the storms of a hostile environment like dead leaves from a sidewalk.

THE WOMAN TAKEN IN ADULTERY

8 1 but Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, Teacher, this woman hath been taken in adultery, in the very act. 5 4Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they

continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, even unto the last; and Jesus was left alone and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

This paragraph is rejected by the scholars, and is therefore doubtless not to be considered as affording final authority on any question, but varying in details in different accounts, it still seems to come from sources ancient enough to argue the truth of the underlying tradition. Disregarding the details of the story its main outlines give us some very profitable material for meditation. Christ is dealing here with a woman in great distress, very likely indeed to lose her life. Someone had caught her in the act of adultery and the Pharisees dragged her, shrinking, terrified, and helpless to a public exhibition of her disgrace in order to weaken Christ's hold on the common people. Coarse, hard brutality could scarcely have found better expression.

Christ knew that she was guilty, and so far as we are told she had shown no repentance. Nevertheless He had no sympathy with the demand for her punishment, but rather identified Himself with her. He did not stare at her. He avoided even a look. It would have added to her distress and Christ did not add to the distress of the weak and defenseless. The Pharisees

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professed great zeal for Moses' law and doubtless also for the good of society, but the real reason why they were so willing to bring up the matter in this way, was the gratification it afforded to their cruel and sensual souls. Christ stood at the opposite pole. He wanted to help her out of her trouble.

His delicacy and anxiety to spare her feelings, His gentleness in every work and act, remind us of a physician handling a desperately painful broken limb. He was not shocked nor angry with her. He declined even to notice the broken law of Moses. He cared not a penny about protecting society. He did not urge her to repent. The privacy of her soul He carefully refrained from violating in the smallest way. To condition His help upon her accepting His teaching He would have considered unspeakable. He did not try to instruct her. She could not have listened intelligently if He had tried.

Christ wanted to help this woman because she was in trouble, was suffering terribly. No regard for divine rules governing society, no fear of possible evil effects of leniency was in His mind for the moment. His sympathies commanded Him in this reaction. Christ's feelings seem to have dominated Him always. Is it not indeed by feelings rather than by theological ideas that we enter the Kingdom of God? Pity was Christ's feeling here. Why should this particular sin ever awaken in us any feeling except pity?

We gain here a most illuminating view of the Pharisees' fundamental character. No comment is necessary as to the moral texture of men who would parade an affair of this sort before the crowd simply to embarrass a wandering preacher, and scarcely less glaring than their coarseness is their heartlessness and cruelty. Their victim was a trembling, defenseless woman but they showed no gleam of pity for her. There were regular ways of trying such offenders, but the Pharisees wanted to put Christ at a disadvantage, so in spite of the unspeakable distress it would cause her, the woman was dragged before the crowd to be exhibited for the purpose. Every feeling of femininity would be crucified by so doing. To the very limit of her capacity she would suffer. They probably did not give her distress a moment's thought.

And with all the rest there stands out the meanness and cowardice of their souls. The man was taken in the very act, too, but he was not brought forward. It is safe to suppose that he was equally guilty, probably more so. He would have served

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their purpose just as well, but it was easier and safer to sacrifice the woman. She would suffer more, but was more completely defenseless.

Christ wasted no time discussing with the Pharisees how this woman ought to be treated. He put His finger with beautiful exactness squarely on their own sin, the sin of rejoicing in expansive self-righteousness over the suffering of this woman who was guilty of the same sin that existed in every one of their hearts. The difference was that she had been discovered while they had not. To this day the attitude of society toward this offense is largely made up of the same hypocrisy.

We begin to see a little better why Christ reacted with such an outburst of fury in cleansing the temple. At that time He evidently recognized standing before Him a representative part of the agency responsible on the one hand for the moral monstrosities that the Pharisees had become, and responsible on the other hand for a lost, perplexed and distressed people, shut away from all effective contact with God, their spiritual natures atrophied, victims of every sin. The divine revelation which the Pharisees held in their hands was meant to lead men to God. It had been turned by them into an agency for men's spiritual destruction.

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12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. 14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. 15 Ye judge after the flesh; I judge no man. 16 Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. 17 Yea and in your law it is written, that the witness of two men is true. 18 I am he that beareth

witness of myself, and the Father that sent me beareth witness of me. 19 They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. 20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. 22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? 23 And he said unto them, Ye are from beneath; I am from above: ye are of this

Christ's audience in this chapter included both friends and enemies. Some very captious questions gave the discussion its subject, and Christ spoke with the greatest sincerity and depth. He always assumed that His listeners included some whose minds were open to the truth, and this time their number was large. Up to verse Thirty we see Him making a real impression on these men. They "believed on Him," but He regarded them as only started in the right direction. Their acceptance of His teachings had called for no break in their environment, perhaps had not satisfied any spiritual thirst.

Nevertheless Christ dropped His efforts to reach the whole company and devoted Himself to these beginners. His first concern was to show them how their faith might develop into something deep and strong, adequate for Eternal Life. His teaching at this point gave such offense that His enemies came to the front immediately and dominated the whole situation. Christ did not yield to them. He did not abandon His attempt

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world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins. 25 They said therefore unto him, Who art thou? Jesus said unto them, 26 Even that which I have also spoken unto you from the beginning. 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. 27 They perceived not that he spake to them of the Father. 28 Jesus therefore said. When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak

these things. 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. 30 As he spake these things, many believed on him.

31 Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son

nor modify His teachings. Rather He added to His offenses and this in spite of the fact that His life was now in great danger. This latter part of the discussion is very unusual in its emotional tone. Christ was definite and personal and bitterly denunciatory. He usually showed very complete emotional detachment when speaking to enemies. In the earlier part of this discussion He met captious and unreasonable questions with sincere and wholehearted explanations and His forbearance and patience were rewarded by the belief of a large number. The tone at the end is very different.

It is not altogether easy to understand this attitude on Christ's part. The Pharisees were enemies. Their one desire was to destroy Christ's work and nothing would be more natural than for Him to reply in kind. Christ, however, was not natural in that sense. Nothing characterized Him more conspicuously than His ability to meet hopeless hostility and bitter denunciation with an unruffled spirit. The company of beginners probably explains Christ's unusual reaction. They were sincere. With a little further teaching many would probably enter the Kingdom of God. The Pharisees stood out against this with their whole strength. Everything depended on the leadership that these beginners chose. Christ may have allowed His emotions to color His remarks so vividly because He felt that the grip of the Pharisees on this little company must be broken. His teaching was just as sincere and as profound as ever. It

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abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. 38 I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father,

even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. 43 Why do ye not understand my speech? Even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. 45 When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 46 But because I say the truth, ye believe me not. 47 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 48 He that is

was stirred up by hostile questions as was the case nearly always, but it was certainly colored by very unusual emotion.

Christ's comments on Abraham showed that national and racial pride had little or no place in His heart. It is not found in His teaching. He had nothing to say about creeds and except incidentally nothing about the Old Testament. He was willing on occasion to go beyond silence and be a drastic iconoclast. His claims of equality with Abraham cost His hearers no money. It caused them no physical discomfort. They could not have claimed that He was breaking down anything essential in religion. Why then did it make them so furious? Why indeed are iconoclasts always hated?

And why does error command such astonishing devotion? Many have lived and died for the Mohammedan faith, for the Buddhist, for Behaism. In our land the devotion of the Mormon missionaries and of the Christian Scientists is a continual marvel. The devotion of the Pharisees as they opposed Christ went far beyond anything the disciples showed in supporting Him. The Pharisees were no doubt sincere in their opposition, but that sincerity was no guarantee of either good judgment or of decent living.

Christ tells us here of the sin which lay at the root of their deteriorated characters. "Ye are of your father the devil, and the lusts of your father it is your will to do." What are the lusts of the devil? Nowhere is he represented as the victim of drunkenness or perverted sex desire, or any other of the sins of

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of God heareth the words of God: for this cause ye hear them not, because ye are not of God. 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? 49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, who died? and the

prophets died: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. 59 They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple⁴.

the flesh. So far as we are told, His desire is fundamentally for preeminence, for the imposition of His will on others, for domination.

It is evident that Christ considers this the supreme sin. The man who is separated from God is characterized, so Christ tells us, first of all by his ignorance, to which perhaps no blame can be attached; second by his bondage to sin, principally no doubt to sins of the flesh, and these sins in Christ's mind make him the object of pity rather than condemnation. Third, he is dominated by the motives and desires of the devil, i.e. pride and love of domination, and this sin received at Christ's hands the most drastic and terrible condemnation. All men away from God have in them these three elements, but it is obvious that Christ found them present to different degrees in different people. His patience with the laziness and stupidity and sin of ordinary people was inexhaustible, but the Pharisees He denounced in unmeasured terms. Their sin He regarded as the most dangerous and terrible of all. It is a sin from which the most orthodox theology is unable to protect us. Indeed, judging by the Pharisees, it is not too much to say that orthodoxy carries with it special temptations in this very direction.

Christ's sense of companionship with His Heavenly Father we see repeatedly in this chapter. "I am not alone, but I and the Father that sent me." Whether or not this was a continually conscious experience He does not tell us, but its dominant place in His life is beyond question. The thought appears several

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times, "He that sent me is with me, The Father hath not left me alone, for I do always the things that are pleasing to Him." Here again Christ gives His teachings special mention. "As my Father taught me I speak these things." Of all that Christ came to accomplish, the thing on His mind most constantly was evidently the delivery of His Father's message. He came not because He desired to do so, but the Father sent Him, not to do His own will but the will of The Father that sent Him. For this purpose He delivered not His own message but the message of the Father that sent Him. His work was done with the assistance and cooperation of the Father, and the Father was with Him always. This continual assertion that all He did and taught was from the Father is very striking. Christ considered that the validity of His claims, and His power to save men depended absolutely on His loyalty to the Father's will.

On the other hand we never hear Christ making the assertion that His objective was the good of men rather than His own selfish enjoyment. We meet most of our temptations and work out most of our struggles on the field of competition between our own interests and those of our fellow men. There is no indication that Christ felt such temptations at all. His temptations and struggles seem to have been in the territory of competition between His will and that of His Heavenly Father. The definite choice of The Father's will rather than His own, must have been a very vivid and frequently repeated experience with Christ, for in His teaching and conversation it emerges repeatedly.

Doubtless there is light for us here. We can be sure that Christ made no mistake in considering that the root of sin lies in motives rather than in conscious objectives. The foundations of a surrender to God must be eaten away by pride before the superstructure of brotherly service to our fellow men can be destroyed by selfishness. We look with contempt on God's other children because we have previously placed our wills above the will of our common heavenly Father.

This devotion to His Heavenly Father protected Christ not simply from sins of selfishness but equally from sins of the flesh. Such temptations are not to be met otherwise. No one will be injured but ourselves. Children and dependents can be eliminated. No argument based on the interests of others can be built up against the indulgence of the flesh, but no one has appeared with the hardihood to assert that our Heavenly Father

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wants us to live the unchaste, or the drunken, or any other type of the self-indulgent life.

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THE CHARACTER DEVELOPED BY THE NEW ORDER

Up to this time the New Order has been pictured in terms of the relationship between men and God. In this chapter and the two following we learn something of the relationship between members of the New Order and the world. In this chapter we consider the results of Eternal Life worked out in human character, and this character is contrasted with that of the world from which the individual has come, and by which he is still surrounded.

"I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." The world then is in darkness, and the first point of contrast between it and the New Order is that a member of the New Order possesses light which the world lacks. Unless some strained and unnatural meaning is put into these remarks, Christ refers here to the difference between knowledge and ignorance, to a comprehension of truth which rationalizes the universe and shows us our path of duty in it, as contrasted with an outlook that gives it neither meaning nor purpose.

How common it may be in other countries to find men searching for a faith which will rationalize the universe, the writer is unable to say. Among the Mohammedans of Arabia it has not been possible to discover much evidence of such an attitude. In America on the contrary this feeling is common and sometimes it is a very intense quest. Among younger people, and especially among students this demand for a rationalization of the universe is the most frequent and the sharpest spiritual thirst which is encountered.

Now if Christ's statement "He that followeth me shall not walk in darkness but shall have the light of life" means that His followers are to have their universe rationalized, it should be possible for those who follow to point out to the sincere inquirer what these rationalizing truths are. Furthermore if

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Christ here means exactly what He says, it is not to His teaching that we are to look for this light but to His example. "Following" Christ is one thing. Listening to His teaching is another. Following means not studying His example but imitating it. The promise is as wide as humanity. There are no exceptions. The man who tries to imitate Christ will find his universe rationalized. It is possible, indeed it is certain, that different sincere followers will have this result accomplished by different elements in Christ's life. Perhaps all that any one can do is to state as simply as possible the things in Christ's life which have done this for him. The writer would mention three which have rationalized his universe and transformed his outlook on life.

First, Christ's standard of values. In these days we hear brilliant men of great sincerity and extraordinary penetration declaring that the supreme, indeed the only real values of life, are experiences of human enjoyment, that pleasurable sensations justify themselves under all circumstances, that the soul expands and develops on self-indulgence and pleasure, and supremely on the stimulation and gratification of sex appetite; that self control on the contrary is only another name for hypocrisy, and that self restraint and discipline are the obsolete sackcloth and ashes of mediaevalism. The number of us who have been somewhat dazed by this inversion of our previous standards is perhaps not small. Dazed and very hard put to it to bring forward some definite yardstick which can be laid alongside of rival claims and the content of each reliably measured.

The man who follows Christ finds the yardstick he needs. The things which afford enjoyable bodily sensations, good things to eat and drink, rest and ease after fatigue, pleasant weather, etc., etc., seem not so important in this atmosphere. It is remarkable to read four accounts of Christ's life and search without success for any indication of the climate He lived in, what sort of food He ate, how abundantly it was supplied to Him, or even whether or not He had comfortable quarters. The pleasures and comforts of the body simply did not exist for Christ. His concern over them was more or less the normal man's interest in the color scheme of the inside of his pocket. Even values that we place much higher, such as the discovery of scientific truth, or the love of the beautiful that we call art, while these things existed for Christ, and He no doubt recog-

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nized their value, He gave them no such important place as we do. So far as this world is concerned Christ saw real values in only one field, namely the experiences and enjoyments connected with human association and cooperation and friendship. How to worship God and how to associate with our fellow men, were the only things that Christ considered worthy of attention.

If in the writer's experience the first of the great truths which illumine the universe has been Christ's standard of values, the second has been His unmistakable conviction that the good of others is the supreme and indeed the only worthy object of effort. Talk about our duty to ourselves, about self-expression, about self-realization sounds childish in the light of Christ's life. He did not try to express Himself, or to realize Himself, any more than He wasted time pitying Himself. This weak, neurasthenic, introspective attitude did not tinge His outlook. So far as conscious effort is concerned, self-interest, self-culture, and self-development did not emerge above the horizon. He lived for others.

But by far the greatest revelation of Christ's life, the revelation on which all the rest hangs, is that which we are given concerning the nature of God. No discourse formally outlining the nature of the Deity is on record, but from Christ's example as well as from His words we learn that the omnipotent God is our Father. That truth about God is the foundation of Christ's whole life. It reconstitutes the universe. Every father coming home from work and seeing his three-year-old boy run out to meet him with a shout of joy knows what sort of a being God is, for at that moment he has a picture of God in his own heart.

Those who try to imitate Christ come to realize that these revelations are more than beautiful. They are true. The conviction grows that the Almighty Creator is really our affectionate Father, that the one thing worth working for is meeting the needs of other men, that the real values of life are always those of the spirit and never those of the body, and that the supreme values are to be found in brotherly association and friendly cooperation with our fellow men. Christ did not exaggerate when He said "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

The second point of difference between the New Order and the world, has to do with the fact of sin. Christ started the discussion Himself, which was unusual, and shows no doubt that

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in His mind it was connected with what He had just been saying about the light which His followers will enjoy. From His words it is evident that the world is in sin, and further that its people will die in their sins unless they accept Him. Their only way of escape was to believe in Christ, to believe that He came from above, i.e. from God. This evidently puzzled His listeners, but as the talk continued and Christ explained more carefully His relationship with God, it is recorded that many believed on Him. That means probably that they believed to the extent He had been demanding, namely that He came from God, and that full confidence was to be placed in Him and His teachings.

But Christ obviously did not consider these believers stable members of the New Order. They had shown the faith that Christ had just declared to be necessary and He hastened to tell them how their good beginning could be carried to completion. The further progress that He was anxious to have them make also concerned this matter of sin. "If ye abide in my words then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

This is a view of what we may call the mechanism of salvation. It completes the discussion of the previous chapter, where the final step in the genesis of faith was stated to be drinking from Christ's hand. We were not told there precisely how this is to be done. We learn more about it here. Christ's audience had done this. Listening to Christ they had caught a vision of God through Him, or at the very least had caught a glimpse of the divine character of His teachings, and gladly accepted them. Everyone who is lifted out of himself and his selfishness and self-indulgence by a vision of Christ's divine example or teaching or work belongs to this company. Christ accepted this beginning as genuine, but He was very anxious that the process should not terminate here. The trouble with these beginners evidently was that they were likely to be satisfied with this momentary experience. What Christ wanted was a continuous process. We drink of the water that Christ gives not for a few minutes or days, but continually. What we need is an experience that lasts not five seconds or five minutes but fifty years and out into eternity. Christ here is telling these babes how they can make their experience a growing and permanent thing and so gain Eternal Life. It is almost as precise as a chemical formula. "If ye abide in my words . . . the truth shall make you free."

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But Christ's major purpose here is not the completion of His teaching concerning the genesis of faith. He is showing the second point of difference between the world and the New Order. The world is in bondage to sin. The members of the New Order are free. As often happens, Christ's analysis of the situation is very different from ours. The implication is that the sinning world is not blameworthy but that it is helpless. Christ goes on to make this implication definite and emphatic. "Every one who committeth sin is the bondservant of sin." In other words the slave of sin. The idea is very far removed from guilt, indeed, guilt is almost excluded. A slave is one who is compelled to do what he does not want to do, and every one who commits sin comes in this category.

On the other hand the man who follows Christ, who enters the New Order is free. That is to say he does what he wants to do. This is not the way we are accustomed to look at it, but like everything that Christ teaches it is profoundly true. A man commits sin because as James puts it he is "drawn away by his own lust and enticed." Perhaps no act that constitutes a sin could be mentioned which is not lawful and right at the right time. A man can sin in his business. He can fill it with oppression and dishonesty, but business procedure is right in the right place. The relations between men and women can be filled with sin. The most evil things in this world arise out of them. But those relations are right in the right place. Every lovely thing in our lives is built on that foundation. All our sins are acts which are right at the right time and place, but our enjoyment of their sensations and pleasant results leads us to sacrifice our own higher interests, and the interests of others for our selfish enjoyment. It leads us to do these things when we know we should not. We are drawn away by our lusts and enticed.

Against such acts our inner selves, our better selves, our consciences protest, but we are slaves, so Christ says to sin. We do not want to do these things but we are compelled to do them. The essential nature of this slavery is seen best in sins of the flesh. The habitual drunkard blames himself most bitterly. Out in the East the Doctor must listen to unnumbered opium slaves begging for release. Those whose sins wreck others are generally less ashamed, but even the financial pirate who has ruined hundreds, and the hard faced factory owner who has squeezed the last drop of blood out of the faces of his working women, often have consciences by no means dead. By

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their ambitions, and by their unwillingness to be forced to the wall, they too are compelled to do what they do not want to do. That is undoubtedly why Christ never had a scorching word of condemnation for them, but showed toward them the attitude of pure pity.

The logic of Christ's discussion is as clear as daylight. The process that begins as ignorance goes on to slavery. The drunkard begins by following well meant advice regarding the development of social contacts. The drug habit begins by taking the Doctor's medicine. The immolation of little children in horrible factories begins by following some mother's maxims of economy and thrift. Walking in the darkness men eventually find themselves slaves to sin. There are no exceptions. Every man who commits sin is the slave of sin no matter who he is. He is compelled by the power of his desires to do what he knows he should not do and what he does not want to do.

At this point it would seem that the Pharisees took up the discussion, for those who had believed on Christ could hardly have reacted to His further teaching in the way recorded here. But whoever it was that Christ was talking to, the discussion proceeds without a break. The process that begins with ignorance and goes on to slavery, goes further before it is completed. There were some men around Him whom Christ regarded as children of the devil. They formed a small group. It is not difficult to gain a fairly adequate idea of what was in Christ's mind when He used this term. The devil is nowhere represented as a victim of sins of the flesh. His ruling passion is for power and position and authority. His desire, in other words, is to coerce and bend and break the wills and personalities of others. Christ does not offer freedom to the children of the devil. They are not doing against their wills things that they cannot help. They do what they want to do. "The lusts of your father it is your will to do." The slave to sin wrecks his own higher interests and others with him, because his appetites and desires drive him to it against his will. The children of the devil wreck men because they enjoy it. Bending and breaking others is their one happiness. Such men are frequently quite free from obvious slavery to sins of the flesh. The opportunity to coerce and dominate is not found in such things. It is found in avarice, and the love of power and position.

We look for such men in industrial and political circles. No doubt some can be found there. But Christ at this point sur-

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prises us again by finding this class practically confined to the religious leaders of His day, and predominantly leaders of the orthodox type.

Christ then regarded men of the world as first of all lost in darkness and perplexity, and developing from that into a practically universal slavery to sin, a pitiful condition in which men are unable to avoid doing the wrong thing which they do not want to do. From this a certain number go on to a complete disappearance of that voice of Christ in their hearts which we call conscience and which He considers their real and better selves. Such men Christ termed children of the devil. One of the most significant features of the whole discussion is the fact that Christ had no word of hope or invitation for this class.

In contrast Christ offers men the New Order of which He is the center and the power. In it men follow Him and no longer walk in darkness. They have the light of life. Their universe is rationalized and the path of truth and duty and righteousness is plain. They are no longer slaves. They do what they want to do. The truth has made them free. Christ tells us that such men are "of God"; are in fact His children.

CHAPTER NINE

9 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they

that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am he. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put

Christ picked this man out for no reason that can be seen in the text. He had shown no faith, had not even asked for attention. In pure kindness Christ healed him. The method described is so offensive to any sense of cleanliness, and so empty of all therapeutic value that one using it comes under indictment for both filthiness and dishonesty. The fact that in the East the superstitious use of saliva in the treatment of disease persists widely to this day, does not help the matter.

Christ did not teach this man. His help was conditioned upon nothing least of all on any promise to join the disciples afterward. He was not even asked to repent of his sins. This does not mean of course that Christ was indifferent to his spiritual needs but rather that in this case Christ thought the most effective impetus toward Eternal Life would come from a simple brotherly act of kindness. It is the method that was used with the infirm man in Chapter Six. There it failed, but

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clay upon mine eyes, and I washed, and I see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born

blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age, ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. 25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and

this time it succeeded splendidly. To his kindness Christ added an intentional breaking of the Sabbath. He Himself was the lawbreaker this time but the act had the desired effect. It precipitated a sharp conflict between the man and his religious leaders. His Eternal Life depended on fellowship with Christ which gratitude might lead him to seek. It depended therefore on a complete break with his environment for that environment was bitterly hostile to Christ. The conflict would drive the man either forward to the complete break which must precede any effective fellowship, or backward into surrender. Christ forced the issue at once because at this time the man's gratitude would draw him powerfully toward the new loyalty and away from the old. Perhaps Christ used such surprising means in healing the man because that was the most easily available way to break the Sabbath and so bring on the conflict He wanted.

Christ knew that to gain Eternal Life men must break completely with their old environment and He went to great lengths to bring this about. The man was precipitated into violent controversy and exposed to very great hostile pressure. His friends, his parents, his religious leaders and teachers were all against him. He was in much the same position as a convert from Mohammedanism in Arabia today. He faced a community boycott that might easily mean starvation, and religious ostracism which would certainly make him a despised pariah for the rest

CHAPTER NINE

ye did not hear; wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and

dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. 40 Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

of his life. He was not pushed into this fight because Christ felt sure that he could overcome all possible opposition and gain the Kingdom of God in spite of it. Christ pushed him in because it was his only path to Eternal Life. In no other way could he be brought to break completely with his old life. Christ left him to meet his enemies single handed. It was the fight that saved him.

The Pharisees who play such a large part in this story were educated men, the best educated in the community. Their education however did not make them open minded. It does not usually. In Christ a whole world of new ideas were offered but they did not harmonize with the prevailing system, and were not noticed. Jewish education was nothing if not religious, but it did not make these men kind. The fact that a blind beggar had been healed did not interest them. Nevertheless in spite of faults that seem to us very glaring, their hold on the common people was tremendous. The blind man's friends might have been expected to go and bring their own sick and crippled for healing, but they did nothing of the sort. They were ordinary people and so complete was the domination of the Pharisees, that their automatic reaction was to take to their religious leaders this man who had been so heretical as to recover his sight on the Sabbath. Competent spiritual monitors must pass

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on so unusual a phenomenon. Even the man's parents deserted him as soon as they faced a collision with the Pharisees.

The Pharisees were sure that they were superior to other men. "Thou wast altogether born in sins and dost thou teach us" would be ludicrous if it were not so pathetic. Doubtless they professed great humility as they prayed to God, just as the Mohammedans do, and a less humble people are not to be found in this world. But humility is not measured by our attitude toward God. Its measure is our attitude toward men.

With their unlimited conceit went a most singular blindness to all spiritual values. Neither in Christ's teachings, nor in His life did they see anything that called for remark. They condemned Him not because His teachings were defective, nor because His life was faulty, but because He broke the Sabbath. They did not merely underrate the spiritual values in Christ's life. They did not see them. Kindly relief of pain was an insignificant trifle. Leading men into a real fellowship with God, something outside their comprehension. For their own creed on the other hand, they had a devotion and loyalty that were appalling. That a beggar had been healed of his blindness did not interest them, but the world might well run with blood to prevent a spoonful of clay being made and used on the Sabbath.

And in meeting dissent, the Pharisees were one hundred per-centers. They knew nothing of the brotherly exchange of ideas in the full confidence that truth will in the end make a stronger appeal than error. Their method was coercion. "If any man should confess Him to be Christ he should be put out of the synagogue." For insignificant people exclusion from the community was sufficient. For prominent offenders like Christ whose ability and position made them a menace, murder was the only adequate method.

THE SEPARATION FROM THE WORLD WHICH MUST PRECEDE ENTRANCE INTO THE NEW ORDER

The difference between the character developed by the world and that of the New Order we saw in the last chapter. Here we are shown the hostility of the world to the New Order, and the path by which an individual can pass from the one to the other. Men are not born into the New Order. They are born into the world. Their eternal destiny depends on breaking away from it to attain a place in the New Order. How this is done we learn here.

Christ healed the man born blind and healed him on the Sabbath. Moreover He used a small piece of mud whose handling meant breaking laws of Sabbath observance. No instruction was added. A new relationship to God was not even suggested. Christ evidently felt that this man would have no difficulty in seeing the road and that he would gladly accept God's gift of Eternal Life if only the grip of his hostile environment could be broken. The hope was that in the simple experience of this miracle the man would catch a glimpse of the essential nature and beauty of the New Order and in the conflict that was sure to follow would transfer his loyalty from the old to the new.

We learn here for the first time, that entrance into the New Order is not simply the acceptance of new life from God. It is also breaking with and rejecting the old life. It means that we free ourselves from all the old compulsions and in God's service bow to no authority but His. This is not merely accepting something new, it is rejecting and separating ourselves from something old. It is not an easy process. The men to whom the divine invitation comes are not unattached, isolated individuals, loose stones ready to be built into the temple of God. The merest glance around us is sufficient to show that such people do not exist anywhere. Men are rather stones already set in solid concrete in other buildings, to be blown free by dynamite.

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Everywhere they are members of groups which dominate them almost completely. Intellectual life comes from the group; moral standards are group standards. Group approbation and praise is life's supreme prize. Group condemnation is the one thing men fear.

Christ knew nothing of any mass salvation. There were groups that wished to follow Him, but He wanted no such discipleship. The people of Sycar would have been glad to accept Him as their leader, but Christ stayed there two days, left behind many individual believers, and moved on. After the five thousand had been fed, a far larger group tried to take Him by force and make Him king. Christ left them. He was brought into Jerusalem just before the crucifixion by a wildly enthusiastic company who hoped that He would lead them to political independence and a self respecting national life. Christ met this enthusiasm with such studied indifference that they shouted for His crucifixion a few days later. Christ had no message whatever for any group. He knew of no way to give Eternal Life to large numbers at once. He came to call individuals.

Christ was hated because His message broke up group life and group domination. He offered Eternal Life on the condition that loyalty to all the old groups be given up, and thereafter no authority be recognized except that of God. The life of the world is fundamentally group life. The individual is subordinate. In the Kingdom of God the individual is fundamental, and such loose group life as is found is a triviality to be repudiated the moment it comes between any individual and God. As we shall see more in detail in the next chapter, Christ was willing to express the whole difference between the world and the New Order, the whole difference between Eternal Life and absolute death in these terms. The man who follows the human leaders of his group is lost. The man who accepts the divine guidance of Christ is saved.

CHAPTER TEN

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. **2** But he that entereth in by the door is ¹the shepherd of the sheep. **3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. **4** When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. **5** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. **6** This ²parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto

them again, Verily, verily, I say unto you, I am the door of the sheep. **8** All that came ³before me are thieves and robbers: but the sheep did not hear them. **9** I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. **10** The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may ⁴have it abundantly. **11** I am the good shepherd: the good shepherd layeth down his life for the sheep. **12** He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: **13** he fleeth because he is a hireling, and careth not for the sheep. **14** I

This chapter completes the story begun in the ninth. The people to whom Christ was talking included many friendly and receptive listeners as the outcome showed, but the prevailing sentiment at the start was with the Pharisees, and a question from them started the discussion. In reply Christ gave a beautifully simple discourse on spiritual leadership. The vehicle for His thought was one of the commonest scenes of that time, a shepherd caring for his sheep. Nothing in the whole New Testament surpasses this talk in presenting profound truth so simply that it can be understood by a child. The crowd was divided. Some said, "He hath a devil," but enough to make their voices heard insisted that these were not the words of a man possessed by a devil.

After the talk, Christ was asked to declare plainly whether or not He was the Christ (vs 24). It was an enemy's question and it elicited over again Christ's invariable refusal to discuss

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am the good shepherd; and I know mine own, and mine own know me, ¹⁵ even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and ¹⁷ they shall become one flock, one shepherd. ¹⁸ Therefore doth the Father love me, because I lay down my life, that I may take it again. ¹⁹ No one taketh it away from me, but I lay it down of myself. I have ²⁰ power to lay it down, and I have ²¹ power to take it again. This commandment received I from my Father.

¹⁹ There arose a division again among the Jews because of these words. ²⁰ And many of them said, He hath a demon, and is

mad; why hear ye him? ²¹ Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

²² And it was the feast of the dedication at Jerusalem: ²³ it was winter; and Jesus was walking in the temple in Solomon's ²⁴ porch. ²⁵ The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. ²⁶ Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. ²⁷ But ye believe not, because ye are not of my sheep. ²⁸ My sheep hear my voice, and I know them, and they follow me: ²⁹ and I give unto them eternal life; and they

that matter with a non-believer. Christ saw that such discussions drew men away from Him and away from the attitude which leads to Eternal Life. The Pharisees on the contrary were forever trying to bring about such a discussion. They evidently supposed that understanding Christ's rank was a necessary preliminary to following Him or believing on Him. Christ wanted men to contemplate His "works" by which He undoubtedly meant all that He did and said. From such a contemplation there might come a personal allegiance which would mean Eternal Life. After that would be time enough to discuss His rank. Men not yet disciples would be hindered by such information and so He declined to give it.

Christ's attitude toward the Pharisees often seems indefensibly severe. In this parable we learn something of the reason for it. The essence of the world situation as Christ saw it was not that men are essentially bad, nor that their heredity and environment and circumstances have wrecked them. The trouble is that they are following false spiritual leaders. Human leadership in the things of the spirit is dangerous and destructive. We must get our light and guidance from Christ and from no one else.

But the Pharisees were the guardians of a divine revelation, and they were trying with all diligence to give that revelation to men, at least so they would have said. Christ, however,

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CHAPTER TEN

shall never perish, and no one shall snatch them out of my hand. 29 My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 I and the Father are one. 31 The Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him,

whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. 41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. 42 And many believed on him there.

interpreted the situation otherwise. That they held in their hands a revelation from God, He did not question, but they "made void the word of God by their tradition" and "taught as their doctrines the precepts of men." They had interpreted and systematized the divine revelation and were now offering to the people something of their own manufacture. Christ divided the world into two classes, those who follow divine light and guidance which come through Him, and those who follow the futile wisdom of some human leader. Eternal salvation lies in leaving the world with its human leaders and following the divine light.

But the religious leaders whose object is glory from men are sacrificed by such a transfer and therefore they are ready to murder any one who leads men up the steep path to Eternal Life. The simple man in his darkness who made no pretense of guiding others was taught by Christ with a patience that had no limit. Neither his stupidity nor his sin called out anything except pity and love. But the leader who for the sake of position and power persuaded men to follow him into the darkness, who fought to keep men from the light of direct divine relationships, such men were condemned by Christ in epithets which you and I dare not use. They were "offspring of vipers," "sons of Hell."

Christ's consciousness of the heavenly Father appears and reappears in this chapter. All that the disciples had been ex-

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periencing in their relationships with Him was a picture of the affection and intimacy between Him and His Heavenly Father. "I know mine own and mine own know me, even as The Father knoweth me, and I know The Father." When the question of His credentials to the people comes up, it is discussed in much the same strain. "The works that I do in my Father's name these bear witness of me." He appealed to His listeners to believe on Him, or if not on Him then to believe His works. This certainly brings faith within reach of the simplest for who could fail to believe in Christ's works? The agnostic in America together with the most fanatical Mohammedan in Arabia bow down together before them, as affording our one stainless and perfect example. This very elementary intellectual foundation Christ states to be sufficient, for on this basis men can believe that the Father is in Him and He in the Father, which here as elsewhere is the faith that Christ asks from outsiders as the basis of their salvation.

Again Christ refuses to discuss His deity or rank (vs 33). He evidently regretted exceedingly all attention given to that question by men such as these. To avoid the discussion Christ resorted to an argument that seems obscure, if indeed it was not a mere playing on words in a sort of repartee. The reply angered the crowd exceedingly though it is difficult to see why it should. Christ saved His life by slipping away.

THE SPIRITUAL LEADERSHIP WHICH CONSTITUTES THE ESSENTIAL DIFFERENCE BETWEEN THE WORLD AND THE NEW ORDER

Christ had raised the question of spiritual leadership in the last verses of Chapter Nine, and this is a further discussion of that subject. In a sense the whole of Chapter Nine was devoted to it, but here the questions involved are approached from a different angle and the analysis carried far deeper. Christ used a transparently simple and realistic parable, the story of the Good Shepherd. From it we gain perhaps our most vivid and useful picture of the fundamental nature of the New Order.

In Arabia as in Palestine everyone is a shepherd or only slightly removed from such activities. The work of the shepherd becomes familiar even to a stranger within the gates, like the missionary. The Arab needs no explanation of this parable. It seems next to sacrilege to break up such a gem by any sort of analysis, but the Westerner is not a shepherd and he needs some help. "The sheep hear his voice . . . and they follow him." It is a picture of discipleship, the most beautiful and profound definition that we have. We become Christians when we choose the companionship and leadership of Christ. For how long do we choose it? "I go to prepare a place for you,—that where I am there ye may be also" (John 14: 2-3). That leadership and companionship will last through eternity. The essence of the Christian's choice is that he has chosen an eternity with Christ as his shepherd. For a little while down here we walk in a fog of perplexity as to Christ's exact teaching and example and will. Faith we say was simple in Christ's time, but now it has become a staggering thing involving insolvable problems both of History and Philosophy. This parable shows us that our troubles are of our own making. Faith is still the simplest sort of personal loyalty to Christ. The fog will not last a long time, and after it we are to enter an eternity of unclouded companionship. None of these insolvable problems are matters of importance, and they will all be forgotten eventually.

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In the second place this is a picture of Christ's leadership. The parable itself running through five verses seems to picture Christ as the Good shepherd. His explanation, however, shows that in His own mind He was also the door of the sheepfold. It is not easy to gain a clear idea of just what Christ meant by this second figure. Perhaps the most natural explanation is that to those without He is the door into the sheepfold. For those within He is the Good Shepherd.

But what did Christ have in mind when He said "I am the good shepherd"? What picture is he trying to give us? It is an Eastern picture. In the morning the shepherd leads out his sheep. Throughout the day he finds them places where the grass is fresh and green, and wells where they can drink sweet water. As noon comes on and the day grows hotter and hotter, he leads them under some overhanging rock where they will be sheltered from the blazing sun. Sometimes he leads them up a steep hill, because by that road they will find good pasture or perhaps simply for the exercise it affords. In the afternoon they will be led to other pastures, and at sundown the shepherd brings them carefully home. Throughout the day they meet no experience that the shepherd did not choose for them. The food they ate he selected, and the water they drank. He chose their hill to climb, and their shelter from the hot sun at noon. It was he who brought them home at night by an easy and pleasant path.

If we can only look at that picture for a moment with the eyes of an Arab, we will catch the idea which Christ was trying to give. He is our shepherd, not a careless, indifferent shepherd but a good one. And if we constitute a more difficult flock than do the actual sheep of the desert, with deeper needs and a more complicated life, we know that the difference between our needs and the needs of the sheep is not nearly so great as the difference in the capacity of our shepherd and theirs. Christ also "callesh his own sheep by name and leadeth them out." He too "goeth before them." The day as we live it consists of one experience after another, one contact after another, one temptation, one humiliation, one success after another. Like the sheep in the parable, from its beginning to its end, we meet with no experience that our shepherd has not chosen for us, granted only that we follow, not perfectly to be sure, but still sincerely. This man we talked with, because Christ arranged the meeting. That hill of difficulty we climbed and that valley

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of humiliation we passed through because Christ was leading us along the path. Sometimes the Good Shepherd leads in thorny paths because He sees that we need the discipline, or perhaps because some weaker brother is to be helped by our suffering. But whether we meet popularity or neglect, whether we have success or failure, whether the road is hard or easy, Christ walks before us and not one of these experiences comes except as He selects it for us, a selection that has in view our development into His likeness, and the good of the whole flock, the great Kingdom of God.

And finally we have here the contrast between the leadership of the New Order and that of the world. This parable is everywhere known as the parable of the Good Shepherd, but it is not a parable of the Good Shepherd only. He is contrasted with something else. The first sentence is a statement regarding the one with whom the Good Shepherd is contrasted, and in both the parable and its explanation the "thief and robber" play a large part. Who did Christ have in mind when He spoke of the thief and the robber? His own statement seems clear enough. "All that ever came before me are thieves and robbers." He could not have been speaking of precedence in point of time. He regarded Himself as antedating Abraham. Quite certainly Christ had in mind precedence not of time but of rank. All who place themselves before Christ in the matter of spiritual leadership are thieves and robbers and the "thief cometh not but to steal and kill and destroy."

A little thought shows that we have here a statement of the greatest significance. Christ divides spiritual leadership into two classes. On the one hand His own, and opposed to it every other spiritual leadership that the world has seen or will see. Stated in other terms, Christ's leadership is contrasted with human leadership from whatever source. And "the thief cometh not but that he may steal and kill and destroy." Human leadership in the realm of the spirit then is not simply useless but dangerous and destructive. It is not difficult to see this once our attention is called to it. The Mohammedans of Central Arabia slaughter timid women with their babes in their arms, feeble old men and innocent children. They do this not because they lack affection for children, or regard for the weak and aged. They are unusually endowed with those very virtues. But their religious leaders have taught them that God demands this atrocity. The Inquisition was administered without doubt by

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men who supposed that in practicing its hideous cruelties they were doing the will of God. Human religious leaders had told them so. Religious zeal humanly directed is not something mis-directed but still beneficial. It is perhaps the worst and most destructive evil in the world.

Christ's will for His followers we understand better in the light of this parable. The one thing we are to do is to follow Him. The one thing we are to avoid is following any human religious leader, however popular and plausible. Our friends, splendid preachers, godly men and women, our own parents even, may help us to see in Christ's teaching and example and work things that we have missed before. They have no further function. And even in what they show us the point of supreme importance is that we see these things with our own eyes. Venerated creeds coming down to us from the Past; scientific and theological novelties emerging in our fertile time, are all interesting and instructive, but not more. From them as from every source we welcome the finger which points to something in Christ which we had not seen before. But when they attempt to speak to us with authority, the authority of an orthodox church, the authority of a brilliantly successful science, any authority whatever, then they are cast away, turned from with violence if need be, for then it is the voice of Satan himself that we hear in them.

Christ wants us to gain our light and guidance from Him: light as to conduct, light as to belief. All our light is to come from Him and from Him direct. This means of course that our capital stock of religious beliefs is likely to be a small one at first. It means that as our faith grows it will be a curiously irregular body of conviction made up of this luminous truth, and that burning vision upon which we rest with complete assurance for we have seen them ourselves in Christ. Such an immature faith will be the despair of systematizers. It may be reckoned as heretical, but Christ was crucified because He was a heretic. Our faith will change because it will grow. It will always be irregular; never just like the belief of anyone else, but that is a sign of life.

Our faith will grow as Christ wants it to grow for He will lead us a step at a time into the comprehension of the truth which He wants us to see. Just as He chooses our experiences for us, our successes, our humiliations and all the other things we meet, granted only that we follow Him sincerely, so He will

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choose our beliefs for us and give us a vision of that truth which He wants us to understand. It need give us no concern then to discover that our convictions cover ground different from those of our friends. It will not worry us if what we are able to hold with conviction is less in quantity than with them. If Christ desires us to have an unshakable conviction regarding some special thing, we know that He will reveal it to us. If He does not reveal it we know that He does not regard that particular belief as necessary or desirable for us at present. We are to listen to Him and receive from Him the vision of truth which He wants us to have.

How can men listen to Christ? The present writer would record his very earnest conviction that Christ has in mind here no listening in passive silence of soul to the voices that impinge on our consciousness under such circumstances. We have found no evidence that Christ wishes to speak to us and guide us in that way. Mysticism has appealed to men in all ages. It has flourished under Mohammedanism and under Hinduism as well as in connection with Christianity. Its record has not been good. It may have led some closer to God. Certainly it has led many away from Him. The appetites of the flesh find in that passive silence a terrible opportunity to make their urge effective. Mysticism's record leaves no room for question on that point. What Christ has in mind is something far less mysterious and romantic; something very practical and effective. In a previous chapter we have been told just what we need to remember here. "If ye abide in my words then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free," or in another place "The words that I have spoken unto you are spirit and are life." It is no doubt very unreasonable to suppose that Christ's words spoken nearly two thousand years ago, when the mass of human knowledge was not a tithe of which we possess now, can guide us adequately today. His life was lived in a society so different from ours that we can gain no precise idea whatever of its details. Our modern problems it does not touch. But some of the most unreasonable things are also the truest, and Christ is teaching us here to do exactly this unreasonable thing, i.e. to allow Him to give us in His teaching and His example not some of our light, but all of it. The writer would like to add his testimony to that of myriads of better men, that Christ in His words and in His recorded example can guide us like a shepherd, and that following in this

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way our faith does grow a step at a time, as we are glad to believe Christ Himself directs.

And in practical life this means two things, first that we listen to men with discriminating ears, and read their writings with discriminating eyes. Of all the talents God gives us, our critical faculty is one of the most important. We are anxious above all things to recognize truths from Christ pointed out to us for the first time. We are equally anxious to recognize and repudiate human contributions which we do not want. This is by no means easy. The religious world today resembles nothing quite so much as a station platform full of taxicab drivers each vociferously trying to persuade, cajole or compel travellers to ride in his carriage. Nothing is quite so difficult as to accept the services of none of them and walk, but walk we must if we want to follow Christ.

The second thing is more important still. We must give to Christ time and opportunity to show us the things He wants us to know. Five minutes a week will scarcely answer. For most of us half an hour a day is none too much, for we must take His teachings and His example and sit down to study them carefully and ponder them patiently, so that through them He can enlighten our minds and guide our steps.

CHAPTER ELEVEN

11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judæa again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man

walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called 2Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the

Christ's relations with this group were unusually cordial and intimate. Martha appears to have understood His teachings as perhaps few of the disciples themselves did, and Mary showed even greater capacity than her sister. It seems surprising at first that Lazarus was not one of the twelve, but then as now in the nature of the case most believers were compelled to earn their living in the ordinary way. It would be a hopelessly abnormal faith that could be understood and accepted only by professionals. It is more remarkable that this is the only such family that we meet.

To build up the disciples' faith Christ allowed these friends to suffer greatly for a few days. Perhaps He knew that the experience would strengthen them too. In any case He seemed

tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I have believed

that thou art the Christ, the Son of God, even he that cometh into the world. 28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. 29 And she, when she heard it, arose quickly, and went unto him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31 The Jews then who were with her in the house, and were consoling her, when they saw Mary that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, 34 and

to feel their grief very keenly once he arrived. His sympathies were so roused that He wept with them even though He knew their grief would soon be over. He walked into great danger in going to Bethany. His death followed only a short time afterward. He did not hesitate for apparently He felt that the time for Him to die was very near.

Christ did not try to preach to the people that the miracle had attracted. It was not performed for that purpose. As a result of the miracle many did believe on Christ in a superficial way, but Christ paid no attention to them. Their faith made them very enthusiastic in taking Him to Jerusalem, but did not make them stand out against the Pharisees a few days later when He was crucified. It had little or nothing to do with the faith that Christ wanted.

After this Christ left Judea. His general ministry was finished. Very soon afterward He went up to Jerusalem to face the varied experiences immediately preceding His death.

People at the feast were moderately curious to see and hear Him but they were not active friends or followers. In this mass of indifferent and careless people were a few genuine believers, and a much larger number of resolute and powerful enemies. As regards the general public Christ's ministry had been a failure.

CHAPTER ELEVEN

said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? 38 Jesus therefore again ⁶groaning in himself cometh to the tomb. Now it was a cave, and a stone lay ⁷against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time ¹the body decayeth; for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. 42 And I knew that thou hearest me always: but because of the multitude that standeth

around I said it, that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with ²grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, who came to Mary and beheld ³that which he did, believed on him. 46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest

The council affords a very interesting glimpse of the Pharisees as they justify their program of murder. "If we let him thus alone, all men will believe on him and the Romans will come and take away both our place and our nation." "Our place." There was less self deceit here than we might have expected. It was to some extent a conscious fight; our place vs. this man's teachings. Before He can destroy us, we must destroy him. But the second point was the more important. "Our nation." The term included religion as well as patriotism. The two were identical for the Jews of Christ's time as for the Mohammedans of our own. This religious and at the same time political system covered the whole of life with a network of regulations made up partly of divine truth and partly of crude applications and interpretations. For that system they were willing to die, equally willing to commit murder. They were willing to present its claims in complete sincerity, and equally ready to be utter hypocrites. The feeblest beginning of critical analysis might have shown them that a system capable of being served by such means is not worthy of any service at all, that a god who would accept such worship must be far worse than many of his creatures. But men are incurably religious and religion seems to have little in common with the critical faculty.

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that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews,

but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. 55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

Religious systems everywhere have a tendency to maintain themselves by appeals to group pride and prejudice. It was Christ's mission to give us such a profound and beautiful vision of God as would make whole-hearted faith compatible with reason. It is by no means certain that He thereby made reason compatible with any complete religious system.

OUR ETERNAL DESTINY WITHIN THE NEW ORDER

This chapter contains only a small fragment of Christ's teachings, but the few sentences deal with an important topic, not touched before and not mentioned again. The human mind refuses to believe that all we are and have ends with this life and some of our most insistent questions are those concerning the experiences which await us after death. To declare that such speculations are unprofitable and foolish is to deny the validity of our whole religious instinct. No matter how low or how high in point of development a religion may be, the future life is one of its chief concerns. The animist in Africa, the Mohammedan in Arabia and the Christian in America are all alike in this.

Christ said very little regarding the next world. He sought to transform men into the likeness of God, not to satisfy curious questions about our life beyond the grave. Immortality can be soundly inferred from His teaching regarding the nature of Eternal Life, and the association with the Eternal Father which the New Order offers, but Christ did not leave this matter to inference. The Jews looked forward to a resurrection and Christ endorsed their belief, even though their conception may have been crude and vague, amounting to little more than an assurance that at the last day the dead would rise into an existence better than this one, and everlasting in its duration.

Christ accepted this idea but He transformed it. It was to Martha that He spoke. She loved Christ sincerely and had an unusual understanding of His mission and work, but her ideas of the resurrection up to this time seem to have been merely a reflection of the general mind around her. Christ's word to her was brief but very beautiful. "I am the resurrection and the life." What did He mean?

What is the resurrection? It cannot be the creation of new life. We already have the divine life in our hearts. The creation of new life has already taken place. It is not the resumption of

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an interrupted life. Christ does not teach that the current of divine life into our souls will ever be interrupted. In the resurrection our life flowers into perfection and beauty. In this world we are at the best like the thin green stem of a plant, through which the divine current does indeed flow and which in its way is not devoid of beauty but it is unsatisfactory and full of imperfections. One day there will come the change which we call the resurrection and that thin green stem will suddenly blossom into a beautiful spike of fragrant flowers worthy of heaven itself. In the resurrection our lives, our characters, our very bodies are to be transformed. We are to become like Christ.

Christ abiding in our hearts now is the beginning of Eternal Life. Equally and even more if that is possible, He abiding in us will be the resurrection, that transformation into beauty and power and perfection in God's presence, after which we shall be like Christ as we associate with Him. Something of this kind must have been in Christ's mind when He said, "I am the resurrection and the Life."

Christ added "He that believeth on me, though he die yet shall he live, and he that liveth and believeth on me shall never die." Those of us who look forward with all the hope of our hearts to Christ's return see here an indication of the time of the resurrection, as well as a greater vision of its significance. All of our dreams of truth and righteousness and love will find fulfillment when Christ's return brings the resurrection. Not the individual only but society as a whole will exhibit the pattern of Christ's mind for Christ will rule not simply in a few hearts, but in all human affairs. "He that believeth on me (when that time comes) though he die yet shall he live, and he that liveth and believeth on me (when that time comes) shall never die. It is a picture of immortality, of joy everlasting, of the New Order perfected, where we are children of God and friends of Jesus Christ forever.

CHAPTER TWELVE

12 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. **2** So they made him a supper there: and Martha served; but Lazarus was one of them that **1**sat at meat with him. **3** Mary therefore took a pound of ointment of **2**pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. **4** But Judas Iscariot, one of his disciples, that should **3**betray him, saith, **5** Why was not this ointment sold for three hun-

dred **4**shillings, and given to the poor? **6** Now this he said, not because he cared for the poor; but because he was a thief, and having the **5**bag **6**took away what was put therein. **7** Jesus therefore said, **7**Suffer her to keep it against the day of my burying. **8** For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. **10** But the chief priests took coun-

This evening in Bethany reminds us of the marriage feast in Cana. It shows how Christ enjoyed friendly association with people. He loved to be with them not necessarily in order to instruct them or preach to them but simply for their own sakes. His life, however, was not centered in this kind of enjoyment. Only two such occasions are recorded. This supper is a beautiful picture; vivid figures move in and out, Martha who found the most complete self expression in serving the company, Mary who poured out her soul's loyalty with her expensive gift, Lazarus who sat at meat with Christ as a personal friend, Judas who exhibited his small and stingy soul in unsympathetic criticism of Mary's exquisite devotion.

Christ's enjoyment of the atmosphere of happiness and comradeship and quiet devotion was undisturbed by His knowledge of the terrible experiences just ahead. Apparently the rest of the company had no foreboding of evil. Living still in the thrill of Lazarus' restoration, terror could hardly take hold of them no matter what the temper of the crowd outside. Christ's gentleness and serenity appear in His mild rebuke to Judas and His cordial endorsement of Mary's lovely act. Not that He

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sel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow 8a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon;

as it is written, 15 1Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they

considered it an example of good judgment, no doubt the money would have been spent on the poor if His advice had been asked, but Christ always looked on the spirit of an act, and the love and loyalty behind this one were as pure and lovely as a Dakota snow drift.

A crowd collected to see the result of the great miracle. This would seem to offer a wonderful opportunity for preaching, but Christ did not think so. If any one had asked for spiritual help doubtless He would have responded quickly and gladly, but no one did. If indeed, there had been opposition and hostile questions, He would have replied earnestly and sincerely to the spiritual interest and need that even such attitudes show. But in Christ's mind the desire to see a miracle did not open any door whatever.

We see here the apex of Christ's popularity. These people were attracted by the raising of Lazarus and underneath was a fierce patriotism, a vivid hope for the social and political liberation of their country by this great prophet. They wanted to expel the Romans and gain independence and national self respect. They themselves would gladly endure any suffering and make any sacrifice, and here at last was a man who could lead them to victory.

Christ took no interest in all this. He was absolutely sincere always, and it is impossible to suppose that He merely regarded these reforms as impossible for the moment and therefore agitation for them inexpedient. The gulf between His mind and the mind of the people was far deeper than that. Christ worked for the personal regeneration of individuals. He wanted to give them Eternal Life. Social and political rearrangements He seemed to regard as utterly valueless. The enthusiastic crowd

CHAPTER TWELVE

heard that he had done this sign. 19 The Pharisees therefore said among themselves, 2 Behold how ye prevail nothing; lo, the world is gone after him.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come,

that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. 27 Now is my soul troubled; and what shall I say? Father, save

offered Him no opportunity for His work and He did not even try to win their permanent allegiance so He could teach them later.

This attitude in Christ comes as a good deal of a shock. These patriots longed to sacrifice themselves for the attainment of ends which we reckon as part of the fundamental righteousness of the universe. They were trying to abolish wrongs which belong among the fundamental evils. For generations they had suffered the bitterly oppressive rule of heathen overlords. It would seem that at least a word of sympathy and encouragement was due them.

Christ here cuts so squarely across the whole mind set of the West that it is very difficult for us to understand Him, and much more so to loyally follow. Stamped from the day of our birth in the modern intensely nationalistic mould, none of us understand all the reasons for His complete indifference to patriotic sentiment, but we can discern some of them. In the first place He seemed to feel that the man who has Eternal Life in his soul, whose motive comes from a vision of God's will, and whose life objective is giving to others the blessing that God has given to him, can be injured by no external maladjustments whatever, and conversely that no possible material blessings can help in any significant way the man who is materialistic and self centered.

This is perhaps a correct statement of Christ's mind and of the truth with regard to mature men, but the developing child can surely be bent in the right or wrong direction by outside influences. We should suppose that the creation of a free and helpful environment for such developing souls must be very important.

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me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered; others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And

I, if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh

Christ's attitude on these matters probably sprang far more from His clear apprehension of the fact that social and political institutions however oppressive and evil, are really nothing but a reflection of the mind and desire of the people among whom they are found. In a community where slavery exists, if the only desire of the slaves is to become slave drivers, the abolition of the institution is impossible. In a community where the working class is down trodden and oppressed but hopes for nothing so much as the time when it can rule society for its own benefit as a dominant minority, no possible reconstruction offers hope for substantial progress. Exploitation and oppression will continue under any system if they are the fundamental preference of the people. The dream of these enthusiastic patriots was a political domination of the earth by themselves, of much the same type as that under which they suffered. The nation's only hope was the growth of a spirit of self sacrifice and toleration and cooperation on the part of the individuals making up society. Christ knew only one way of accomplishing this, the individual redemption of individual men.

Throughout this chapter it is evident that Christ is looking forward to what He considered the culmination of His life work. In the latter part we see clearly that this was to consist of an eternal sacrifice of Himself. The fact that the people were to repudiate Him cannot possibly be what He had in mind. Christ cared nothing for the peoples' opinion. The sacrifice lay elsewhere, doubtless in His eternal separation from the Father for the sake of men. This supreme sacrifice of Himself was the climax of His life work and it was more. It was His eternal glory.

CHAPTER TWELVE

in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus and he departed and hid himself from them. 37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of

the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess

Christ regarded the crucifixion as the climax of His life work. Is it possible for us to follow His mind and understand why? Three things at least we can see, of the relation that the crucifixion bore to His work of giving men Eternal Life. First Christ gave men a perfect example for their guidance. This however seems not to have been in His mind as a conscious purpose. His purpose was to fulfill the Father's will, which no doubt is the only way to give men a perfect example. In the crucifixion Christ's devotion to the Father's will found its highest expression and from that day to this men of all races have found their salvation as well as their supreme standard and example on the cross.

Second, Christ brought to the world divine teaching from God. Giving this to men was the object of nearly all His activity. Neither popularity nor unpopularity, neither weariness and discomfort nor ease and refreshment were allowed to interfere with this. His crucifixion epitomized and objectified those teachings so that in it we can see His whole message. There with a vividness that millenniums have been unable to dim, He showed us the nature of God, the nature of man, and the relationships between them.

And third, by the sacrifice of Himself, Christ made that example and those teachings adequate for the salvation of all who would accept them. We owe to the Apostle Paul the clarity of our understanding that God's forgiveness of our sins depends upon Christ's sacrifice. The Christian experience of the West, at least since the days of Luther and Calvin has been built almost exclusively on that foundation. But while Paul was principally concerned with God's provision for our guilty Past, John seems principally concerned with God's provision for our

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5it, lest they should be put out of the synagogue: 43 for they loved the glory that is of men more than the glory that is of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came

not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

Eternal Future, and so far as this Gospel goes, Christ gives Eternal Life to His followers by separating Himself eternally from the Father so that He may be eternally associated with men and transform them by His friendship and companionship, by fusing His Spirit with theirs. Without question it was at the cross that the separation from the Father was consummated, and with it Christ's eternal dedication to broken, defeated and helpless men. No one of us will ever penetrate to the depths of this accomplishment, but even with our limitations we can see that Christ saves us by "falling into the earth and dying" i.e., by complete self sacrifice. The West has been Pauline in its Christian thought, but there are not lacking signs that the East will see Christ through the eyes of John.

"The hour is coming that the Son of Man should be glorified." Christ's glory then according to His own mind on the matter, was not to be found in His rank. It is not to be sought in the creation of the material universe. It is seen in this eternal sacrifice of Himself for men. From nature we learn that God is omnipotent, and here the Mohammedan Arabs are the world's teachers. From Christ's teachings we learn that God is our Father. Western Christianity is carrying that vision to the world now. From Christ's example we know that the glory of the Almighty Creator is in the sacrifice of Himself for men, a sacrifice absolute and eternal. The race which even in its days of spiritual twilight venerates Gandhi almost to the point of deification, will one day, please God, teach us that.

Up to the very end Christ was surrounded by His disciples. When the Greeks wanted to see Jesus, the request was brought to the disciples and passed on to the teacher by them. An association so long and so intimate must have meant a great

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deal to these men. It is remarkable that as they testified and preached for years afterward, we were not left with eleven Gospels instead of four. It is more remarkable still that no mass of traditions of varying reliability collected after Christ's death, as it did instance about the name and memory of Mohammed.

THE PRICE OF ENTRANCE INTO THE NEW ORDER

In the fourth chapter we were told of the attitude toward God which makes entrance into the New Order possible. Christ told the woman at the well that she must worship the Father in spirit and truth. Chapter Nine shows that entering the New Order involves separation from the world, and that the break with our old environment must be very complete. But the matter of entering the New Order was not exhausted by these two discussions. There is a further element. This chapter is devoted to it. Christ discusses here what we may call the price of entrance into the New Order. He was about to pay the supreme price for the world's redemption, to sacrifice Himself and so make the New Order possible. He was facing an eternal renunciation, an eternal devotion to men with all their sins and faults and shortcomings, in the place of His previous association with the Father. That sacrifice He assures us is His glory. The omnipotence and sublimity of the Godhead are His, the universe with its infinite and marvelous beauties and powers is simply the objectification of His mind and will. Yet Christ's glory is in none of these things. It is in His sacrifice of Himself for men.

That sacrifice was the price of the New Order. It made the new relationship between God and man possible. The imitation of that sacrifice to the limit of our tiny capacity is the price of our entrance into the New Order. "Except a grain of wheat fall into the earth and die it abideth by itself alone, but if it die it beareth much fruit." "If any man serve me let him follow me."

We have here no new statement of our duty toward God. This statement "except a grain of wheat fall into the earth and die it abideth by itself alone, but if it die it beareth much fruit" can by no possibility be strained into a picture of service to God. Christ did not sacrifice Himself for the sake of God. He sacrificed Himself for the sake of men. We also sacrifice ourselves

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not to meet the needs of God but the needs of men. We have here then a statement of the attitude we must show toward men if we are to enter the Kingdom. It may be said that worship of the Father in spirit and truth implies this. If God is our Father, then all men are our brothers and this chapter simply shows the nature of true brotherliness. There is truth in this, but Christ did not leave a matter of such importance to inference, and moreover Christ is calling for something here which goes beyond loving our neighbor as ourselves. We are to lay down our lives for them. They may be unworthy and ungrateful, unwilling to be helped, full of sin, but the price of our entrance into the New Order is the sacrifice of ourselves for them.

Christ makes two absolute statements here, one negative, and one positive; statements with no conditions or qualifications whatever. We are then in the presence of a divine law, one of the foundation stones of the moral universe exposed to our view. The negative statement is put first. "Except a grain of wheat fall into the earth and die it abideth by itself alone." "Die" is a strong word. It means absolute self sacrifice, the sort of sacrifice that Christ Himself exhibits. Short of that our lives will have no redemptive power. We may be first-class grains of wheat, hard, plump and prosperous, but we will have no power to save others, to reproduce in them the image of Christ except as we fall into the earth and die. This means that our ambitions, our pleasures, our popularity and position and power are all to be given up. "What things were gain to me, these have I counted loss for Christ" is the way Paul put it.

The second absolute statement is positive. "But if it die it beareth much fruit." No place is left for debate over the correctness of theological views, none for concern over the suitability of methods. Tolstoi has done more for Russia than all of her Czars. Gandhi has started India at last on the high road of national self realization, not because of extraordinary penetration into the laws of economics or even of psychology but simply because they fell into the earth and died. Whether it is the Angel Adjutant in England, or Sundar Singh in India, the man who dies, who sacrifices himself for other men completely, redeems them not because of the orthodoxy of his message, nor on the other hand because of its harmony with modern science, but because "if it die it beareth much fruit." This is Christ's supreme glory. It is also to be ours.

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Christ goes on to say that His sacrifice of Himself constitutes the judgment of this world, the casting out of its prince. Judgment perhaps in this sense that the world is reckoned so valuable that a divine sacrifice is not wasted when devoted to its redemption. Judgment too in that the world's sin was so deep that it could be met by nothing less. Christ says that His sacrifice will be effective. "I, if I be lifted up from the earth, will draw all men unto myself." The great sacrifice has drawn men to Christ through all the centuries since, and here again He is not simply telling something about Himself but giving us an example to follow.

CHAPTERS THIRTEEN, FOURTEEN, FIFTEEN AND SIXTEEN

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to 2betray him, 3 Jesus, knowing that the Father had

given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord,

These chapters finish John's presentation of Christ's teachings. They record a long talk with the disciples shortly before He left them. His previous teachings had been for the general public. In them He described the New Order, and so drew men to it. This talk had a different purpose. It was given to men already members of the New Order to guide and strengthen them in it. Like many of Christ's discourses it was broken into and its thought dislocated again and again, by questions from the puzzled listeners. Christ's approaching departure cast its shadow over the group, and the unexpressed grief of strong men appears and reappears throughout the talk like a recurring phrase in a symphony.

It is evident that Christ had especially on His mind the matter of the disciples' relations to each other after He had gone. Every part of their lives would be changed after His departure, their relations to God, their relations to the world, everything. But for the moment He was concerned about their association with one another. To emphasize His lesson He went to unusual lengths. Rising from supper He washed the feet of the disciples one after another, and on the basis of this startling object lesson explained and emphasized the principle He wished them to grasp. He had a new commandment for them, a command-

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dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is

bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye

ment of the greatest importance. Why He would have left it unmentioned until this time it is not easy to see. A few other commandments are scattered through the four Gospels. Sincerity, forbearance and toleration had all been enjoined. Humility and mutual service are mentioned by Matthew and Luke but in each case toward the end of the account where we may easily be dealing with incomplete reports of the same discussion that we are considering here.

But Christ calls this a new commandment. In a sense the commandments mentioned imply mutual love and confidence, but to love each other in the way that Christ had loved them, is a command of a different order. It revealed an explored landscape of Christian obligation and experience, the existence of which the disciples had scarcely suspected before.

It is difficult to avoid a twinge of regret that Peter should have broken in upon the development of this superb theme with his question (vs 36). Given the opportunity Christ would perhaps have carried it uninterruptedly to completion and so left us here one of the most splendid and profound and moving chapters in the whole New Testament. But Peter did not understand what this talk was about. He wanted to know where Christ was going, and he wanted to go along. He had been following Christ devotedly for nearly three years. Moreover he was apparently the spokesman for the entire group. Philip and Thomas at least were much perplexed by the whole discussion.

And so Christ turns from the discussion of the new commandment to a careful explanation of the disciples' relationship to Him through the years of the Future. The path of duty had been simple and plain up to this time. It was not easy. They had found it hard. But it was not a perplexing thing. For them God's will was nothing more nor less than following Christ. They had left everything so they could follow, and Christ had

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say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A ¹servant is not greater than his lord; neither ²one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye

if ye do them. 18 I speak not of you all: I know whom I ³have chosen: but that the scripture may be fulfilled, ⁴He that eateth ⁵my bread lifted up his heel against me. 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that

become their leader and teacher, their master and friend. For a few months and years they had based their whole lives upon loyalty to Him and in that loyalty they had found Eternal Life. But this new and wonderful world in which they moved, depended upon their daily association with Christ. What could they do when He was gone; what sort of lives would they live then; how could they maintain their touch with God.

Christ's reply was simple. He told them that they had made no mistake. The essence of the new life which they had found, was association with Him, following Him, and being taught by Him. They were thinking of their association as temporary, and the separation as permanent. The exact opposite was the truth. Their association with Christ was permanent. It would continue through eternity. The separation was a temporary thing made necessary by matters which He did not stop to explain. He indeed was going away to prepare a place where they could be together forever. Once the significance of this becomes clear, we feel thankful for Peter's question. We in our day gain from this message just what Christ intended the disciples to gain from it then. A little later Christ told them of the provision for the time of separation, but here He did not confuse them with these things. He comforted their hearts and doubtless His own as well with the assurance that the separation was to be short. An eternal reunion lay on the other side of a few years of loneliness and perplexity and struggle.

This has been water for the thirsty, through the years that have followed. However dark the future may have looked to the disciples with Christ gone, they could not foresee more than the smallest fraction of the troubles which were to arise. Their own difficulties and perplexities with Christ absent were to be serious enough. Confusion and conflict over creed and ritual and organization arose almost at once. But what of the

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receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 The disciples looked one on another, doubting of whom he spake. 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24

Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. 27 And after the

man who first learned of Christ a thousand years later, when in the place of eye witnesses nothing was left except a few meager records, and in the place of personal memories, vague and impossible traditions. The centuries have built up such a structure of church organization and theological creed as would have petrified the disciples with dismay, if they could have seen it then. Voices have never been lacking to assure us that these developments are necessary and desirable, that Christ's message can be preserved in no other way, but there is a stubborn instinct which insists that they are pathological, signs of disease. When Christ was here He delivered a message that was simple and easy to understand. Most people refused to follow Him but perplexity kept none away. Moreover that simplicity seemed to be what He wanted. He gave no indication that He wished the erection of an elaborate ecclesiastical structure such as we see today. He did not seek the formulation of exact creeds. He outlined no methods of efficient church organization. How can we get back to the simplicity of Christ? The door opens to us here. This gem was given to the disciples so that they might know that the beautiful simplicity of their faith was not to end with Christ's departure. After the days of separation the old relations would be resumed forever.

If the disciples needed that message to comfort their breaking hearts we need it even more. Men of Christ's time were not unique in being able to enter the Kingdom of God by means of simple loyalty to Christ. We enter just as they did. Like them we have chosen eternal association with Christ as our destiny, and for us too the days of perplexed following through the fog are only a few. The assurance that steadied and comforted the disciples can do the same for us. We are to follow Christ the best we can, through the fogs and difficulties of our increasingly complex environment. Some will have more pene-

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sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the 7bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went

out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now 8is the Son of man glorified, and God 8is glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot

trating vision than others, but all will one day come out into intimate, unclouded, personal association, to live in the open sunlight of Christ's immediate presence forever. Following Christ is just as hard for us as it was for the disciples, and it is just as simple, just as free from philosophical perplexities, just as independent of formulated creeds. Our difficulties we have manufactured for ourselves. We are not satisfied with the humble simplicity of Christ's mind but turn to the showy dogmatic complexity of human leaders.

Thomas interrupted with a question and Philip added another. Christ answered them briefly and returned to complete the discussion of their faith in Him during His absence. He specified carefully the elements necessary for an adequate faith. Our departure from Christ's mind in this matter we see as we compare the faith which Christ asked of Philip with what the Church has come to demand. "Believe me," He said, "that I am in the Father and the Father in me." He asked for nothing further.

Christ evidently considered this simple faith sufficient. He repeated its definition twice and then went on to show its importance by telling what its results would be. "Verily, verily I say unto you he that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father." We commonly look on these words as indicating the success which will follow the efforts of a believer, but we have overlooked the fact that they give also a very comprehensive statement of what those efforts will include. The works that Christ did we will do. That means that His objective will be ours. He had but one objective, namely men. Institutions He cared nothing about. He worked for men and more He worked to give them eternal life. His purpose defines ours. His follower will have no other. Moreover Christ's

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come; so now I say unto you.
34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou

canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

method will be our method. Revision of the social order is never the first number on Christ's program. An effort to bring Eternal Life to men by means of warmer clothes or better food, more comfortable houses, or a more extended education would have seemed to Him insanity, utterly at variance with God's truth and will. Christ also knew nothing of saving men by sheltering them from the dangerous current ideas of the times, or from the temptations in which they were immersed. Christ's only method in bringing Eternal Life to men, was presenting God's truth to them. He regarded that truth as able to capture men's hearts, and to save them once it was accepted. Furthermore it was the friendly open-minded tolerant presentation of truth. Threats and coercion, He would have considered as putting the stamp of hypocrisy on His whole life. He put His whole reliance on a kindly tolerant presentation of divine truth to free men.

And finally if we have faith we will use Christ's material. It is dangerously easy to bring men a message that contains more human elements than divine. The missionary from the West suddenly awakes to discover that he preaches the Gospel of cleanliness, order and thrift, more easily and naturally than repentance, faith and Christian brotherhood. We are keen to bring to the service of the Kingdom all the resources of scientific knowledge. We imagine that the first step in proclaiming the Good News of Christ is to make the message philosophically reasonable. Christ wasted no time trying to make His message reasonable. He made not the slightest effort to bring to its support the resources of human knowledge. He presented a message straight from God. Far from mixing it for expediency's sake with the science and the Philosophy of the day, nothing gave Him more concern than keeping it absolutely uncontaminated by such elements. The words that God had given to Him, He was anxious to give to men—nothing else.

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Beginning with verse fifteen Christ drops the subject of faith and returns to that of love. This time He speaks not of the disciples' love for each other, but of their love for Him. Christ did not command the disciples to love Him. He assumed that their love was genuine and deep, but He wished them to understand that this love must be no matter of the emotions. As cold, almost heartless as it sounds, three times over He tells them that the love He wants from them is obedience. "If ye love me ye will keep my commandments." Upon that love apparently depends the Spirit's service to us. Upon it hangs our progress in knowledge until we see with certainty that Christ is in the Father and the Father in Him. The disciples who show such love will be loved by the Father and a growing manifestation of Christ will be the result. The case is stated negatively too. "He that loveth me not keepeth not my words." Evidently Christ does not want us to have our love directed toward Him. The effort that so many earnest believers have made, to develop in their hearts an intense emotion of love for Christ is entirely discredited here. What Christ asks from us is steadfast obedience. The case could scarcely be put more explicitly. "He that hath my commandments and keepeth them, he it is that loveth me." "He that loveth me not keepeth not my words." How much that is insincere and unsound in Christian experience we might have avoided if at this point we had followed the voice of Christ instead of human leaders.

Christ first of all comforted the hearts of the disciples with the assurance that their association with Him was not to be broken off but only interrupted for a little while, to be resumed for all eternity. With such a prospect they could endure perplexity and difficulty and danger. But Christ had something else to tell them about the time of separation. It was to be no blank wilderness of perplexity, no long wandering through the night until reunion with Christ should bring daylight. The days of separation were to be better days than they had known associated with Christ. The Spirit of Truth was to be sent as their Comforter and Companion to take the place of Christ, and far from this being a period of perplexed wandering in a fog, He was to teach them all things, to show them mysteries which had been hidden from their eyes in spite of all Christ could do in teaching and explaining. Their sight was to be clearer. They were to understand the divine teachings better. Their work was

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14 Let not your heart be troubled: ²believe in God, believe also in me. ² In my Father's house are many ³mansions; if it were not so, I would have told you; for I go to prepare a place for you. ³ And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. ⁴ ⁴And whither I go, ye know the way. ⁵ Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? ⁶ Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but ⁵by me. ⁷ If ye had known me, ye would have known my Father

also: from henceforth ye know him, and have seen him. ⁸ Philip saith unto him, Lord, show us the Father, and it sufficeth us. ⁹ Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father: how sayest thou, Show us the Father? ¹⁰ Believeest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. ¹¹ Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. ¹² Verily, verily, I say unto you, He that

to be more effective than that of Christ Himself had been. On this note of confidence, the talk ends.

Chapter Fourteen seems complete as it stands, but evidently Christ had not finished. "Arise let us go hence" interrupted the conversation for the moment. It was resumed perhaps as they walked toward the garden together, but not at the point where it had been broken off. It would seem that the hearts of the disciples were still aching and sore. They found more comfort perhaps in Christ's assurance that after the separation there would be a final and eternal reunion than they did in the prospect of the coming of the Divine Spirit. If they longed for a continuance of their personal relations to Christ, and found little comfort in the promise of the Spirit's help, it only shows the depth of their attachment to and dependence upon Christ. Their faith and love toward Him were very deep in spite of all their weaknesses. So Christ in a way begins again at the beginning. The disciples would abide in Him just as the branches abide in the vine. Their promised effectiveness and power were to come from His life flowing constantly into their souls. Their ability to do His work, to bear fruit, would depend simply upon abiding in Him. Those who did so abide would be able to command the resources of God Himself in prayer and in bearing fruit would glorify Him. Best of all they would be in very truth His disciples, which is only saying in another way that their present relations to Christ would be continued through all the days to come, even when He was no longer visible to their bodily eyes.

Christ then turned (verse 9) to the previous theme of love

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believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will ²pray the Father, and he shall give you another ³Comforter, that he may be with you for ever, ¹⁷ even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will

not leave you ⁴desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my

between Himself and the disciples. "He that hath my commandments and keepeth them, he it is that loveth me" was what He had said before. Now He says "If ye keep my commandments ye shall abide in my love." Obedience is the love which Christ asks from us. It is also the one thing that makes possible His love for us. Christ is not speaking here of His universal love for all men, but of something far different, the love that His disciples may receive from Him, if they make the gift possible. "If ye keep my commandments ye shall abide in my love" means that if we do not keep His commandments we will not abide in His love, and between these two extremes the degree of our faithfulness in keeping these commandments is no doubt the measure of the love which Christ can direct toward us. Just as each one measures for himself the forgiveness he receives, by his forgiveness of others, so each disciple measures for himself the love that Christ can give to him. We are like the Arabs around the great well in Bahrain. One receives a cupful of water because it is a teacup he brings. His neighbor brings a barrel and receives that much more.

But Christ's idea was not simply that a general keeping of His commandments was necessary if the disciples were to abide in His love. His summary of this section is found in verse seventeen, "These things I command you that ye may love one another" and it is evident that throughout the section He has had this special commandment in mind. This makes His first statement more intelligible. God's forgiveness is not measured for us by our general righteousness, but by our forgiveness of

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word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while yet abiding with you. 26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your

heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father for the Father is greater than I. 29 And now I have told you before it come to pass that, when it is come to pass ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

others. Similarly Christ's love for His disciples is measured not by keeping God's general commandments, but by our love for one another.

At first sight it seems unwarranted for Christ to speak of His commandments when evidently this one new commandment was specially in mind. It is not, however, as peculiar as it seems. He first discussed faith, and faith in His mind was a very comprehensive thing. "He that believeth on me the works that I do shall he do also" covers with Christ's example the whole range of a believer's activities—with one exception. Christ had no group of colleagues, His superiors at some points, His inferiors at others, but essentially His equals. His example does not cover this territory of duty. For guidance here we must go to His words, i.e. to His commandments. In this discussion Christ was evidently thinking of His commandments as practically limited to this field.

Behind this new commandment Christ puts the last ounce of His authority. There is no assumption here. There is no advice. It is a command. Nothing Christ ever gave the disciples received half the emphasis He put into this. All the disciples' love for Him He marshals in its support. "The man who loves me keeps my commandments." Christ says in effect, "This is my commandment, that ye love one another." Christ's love for each disciple is to be measured by that disciple's love for the brethren, unattractive and unlovely as they may be. To the disciples at this time, probably nothing appeared half so important as abiding in Christ's love. In that attitude they made no mistake and the path before them was plain. They were to

15 I am the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. ³ Already ye are clean because of the word which I have spoken unto you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. ⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much

fruit: for apart from me ye can do nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. ⁸ Herein ²is my Father glorified, ³that ye bear much fruit; and so shall ye be my disciples. ⁹ Even as the Father hath loved me, I also have loved you: abide ye in my love. ¹⁰ If ye keep my commandments, ye shall abide in my love; even as

gain this love and measure its depth and intensity for themselves by their love for one another. "By this," said Christ, "shall all men know that ye are my disciples." Those who love one another were henceforth through all the days of separation and of reunion as well, His friends, entering into His own counsel and purpose. As friends they are sent out into the great cooperative task of saving the world.

As has been said, it is hard to see why all mention of so important a matter was left until the very last moment. For its importance is very great indeed. It indicates the third great characteristic of the New Order. We have seen how men are to surrender themselves to the Father and find their life motive in doing His will. We have seen how they are to find their life objective in devotion to men and their salvation. Here we have Christ's third great lesson. Our quickened emotional life is to be directed toward the brethren shoulder to shoulder with whom we work and struggle and suffer. We are not commanded to work for God's interests. We work for men. We are not to bow down to human authority or seek human praise. We bow before God alone. We are not to love the world, not even to love God. We are to love the brethren. Nowhere is self deception easier than here. How much did Christ love the brethren? As different as they were from Him psychologically, as crude as their table manners probably were, as untrained and childish as they were in mind, and as hard and unteachable in spirit, Christ loved them, loved them so much that He rejoiced to associate with them. He looked forward with a breaking heart to separation from them, and correspondingly with joy to the day when they would be reunited for all eternity.

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I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you ⁴servants; for the ⁵servant knoweth not what his lord doeth: but I have called you friends; for all things

that I heard from my Father I have made known unto you. 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, I ye know that it hath hated me before it hated you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the

This is the last great territory of duty and privilege that Christ opens to members of the New Order. It is the most difficult of them all. Men who have surrendered themselves to God are not nearly so numerous as they should be, but they are not rare. The world over they can be found in some numbers. It is the easiest of the three great surrenders. Believers who can add to a sincere worship of the Father in spirit and truth, complete devotion to their fellow men are a far smaller company. Scattered over the earth they are seen as lights in the world. Many of them, however, are more enchanting at a distance. Not every one of them makes a pleasant room mate. The rarest of all are those unusual saints who have added to these two loyalties a love for the brethren such as Christ wants us to show. Every missionary knows that at times it is easier to love the heathen than his fellow missionaries, just as many a choir singer finds it easier to sing the Gospel out of a full heart than to love the other soloists. Nothing will make this an easy matter, but it is a help to see it through Christ's eyes and gain some faint notion of its importance. It is the indication of our love to Christ, and the measure of His love for us. It is the condition of success in His work, and the one road to His friendship. We shall see in the Seventeenth chapter that the world's redemption depends upon it.

This finishes Christ's discussion of the disciples' relationship to Him during the days of separation. The remainder of the section is largely taken up with disconnected and affectionate remarks such as are natural in a conversation between friends who are about to separate. In it, however, are two discussions of great importance. Christ speaks in the first place of the

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world, therefore the world hateth you. 20 Remember the word that I said unto you, A ²servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among

them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word may be fulfilled that is written in their law, ³They hated me without a cause. 26 But when the ⁴Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which ⁵proceedeth from the Father, he shall bear witness of me: 27 ⁶and ye also bear witness, because ye have been with me from the beginning.

treatment the disciples must expect at the hands of the world. It would be the same as He Himself had received. Their entrance into the New Order had depended upon complete renunciation of their own interests, on complete devotion to the world's redemption. But the world would not appreciate them nor desire them. "The hour cometh," said Christ, "that whosoever killeth you shall think that he offereth service unto God." Opposition would not develop on economic or political issues. They carried a religious message, and would antagonize religious interests. They must expect to be put out of the synagogue.

When Christ uses the term "world" there is no reason for trying to read into it anything beyond its ordinary and obvious meaning. Christ was talking about the people that make up the world. Some of them are good, some bad, a few lead, the majority follow. They had reacted toward Christ in a variety of ways but the religious leaders had grown more and more hostile, and they eventually led the rank and file of the people to cry out for His crucifixion. "A servant is not greater than his Lord. If they persecuted me they will persecute you. If they kept my word, they will keep yours also."

It seems very strange that pure benevolence should rouse such antagonism even from the worst elements. Christ summarizes the world's attitude toward Himself in the most astonishing language. "Now have they both seen and hated both me and my Father." In Christ's life we see little to explain such an excoriating summary. The number of people who hated Christ was not large. The vast majority seem to have been more or less favorably disposed toward Him. They had, however, no real understanding of His teaching and aims. Those

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16 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go

unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the ¹Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye be-

who did understand, either accepted Him or hated Him and the same is true today.

Everywhere the world organizes itself religiously into two classes. To use Christ's terms there are the thieves and robbers on the one hand and the misled sheep on the other. Leaders are a small number and the sheep they lead are a large number. It seems to be a characteristic of the world's religions that they produce in both a conviction of superiority over all other created beings. The power of a religion is determined by its effectiveness in producing this conviction. Mohammedanism is the outstanding example. No other acquisition can compare with this prize of an inflated and gratified pride. For the gratification of his pride, the leader seems to require three things, first, an enthusiastic following of simple people whom he scorns as inferiors. Second, the coerced acquiescence of some who do not wish to bow down but are compelled to do so, and finally, the applause of a certain number of colleagues, members of his own class. The arrangement gratifies almost or quite as well the pride of that larger number who are led. With less physical and mental energy they find an easier means of gratification in following leaders whom they admire and by whose leadership they feel that they are lifted above the common level of humanity. Both their laziness and their pride are gratified.

From the days of the first disciples to the present, it has been next to impossible for believers to grasp Christ's mind here. He repudiates this division of humanity into the leaders and the led, and offers men a New Order of life with no human leadership and no gratification of human pride, but simply a brotherhood of equality with the mutual exchange of treasures received

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hold me no more; 11 of judgment, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare it unto you. 15 All things whatsoever the Father hath are mine:

therefore said I, that he taketh of mine, and shall declare it unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto

direct from Christ. The man who enters the New Order takes His life pattern from Christ, not at all from any human leader. His beliefs, his attitudes, his motives, his objectives all come from above. The right kind of a human leader may of course be instrumental in bringing him to Christ.

It is not surprising that once the real tenor of Christ's teachings is seen, a few accept it and the rest reject it as one of the most dangerous and wicked things in the world. That is what happened in Christ's case. The religious leaders were quick to see that He was a menace and from a very early date they plotted His destruction. His beautiful and consistently benevolent and peaceful life meant nothing to them. Like all other leaders they were dependent upon the people for their power and it took them a long time to bring the crowd to their way of thinking. There seems to have been a very general shift of public sentiment in the direction of hostility after the triumphal entry when at last they realized that Christ would never gratify their patriotic hopes. They gained a glimpse of His true character and purpose, vastly less than the Pharisees had seen for a long time, but it was sufficient to make them shout for His crucifixion.

The world reacts in the same way today. Few men are more completely mistaken than the Socialist who explains all human behaviour as the result of our desire for wealth. The desire for wealth is not the world's master passion. The master passion whether in Arabia or China or America is the desire for the praise and admiration and subservience of our fellow men. The desire for a huge factory, or a fine house, for a Cadillac rather than a Ford is largely a desire for admiration and praise. It is

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them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now

have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

25 These things have I spoken unto you in 2dark sayings: the hour cometh, when I shall no more speak unto you in 2dark sayings, but shall tell you plainly

not surprising that to such a world, the New Order looks unattractive individually, and very dangerous socially. The world's master passion is flatly denied, and this dangerous teaching creates a body of men and women who minister to the pride of no group whatever. They refuse to carry their fair share in the great task of self deception into a delusion of grandeur, at which the world labors day and night. Whatever comfortable experiences resulted from contact with Christ, forgiveness of sins, healing of disease, the illumination of difficult problems, no one gained from it any soothing nourishment for his superiority complex. Pride shrivelled then and it shrivels now in the penetrating light of Christ's presence.

Christ told the disciples that the world would be hostile to them and their message. He said nothing of any eventual success which would bring the whole world into the Kingdom, so that the Gospel could function in an atmosphere of general friendliness. We are fond of asserting that the power of the Gospel is so great and its divine suitability to the human mind so perfect that its eventual triumph is only a matter of time and diligence. The Gospel of John gives no ground for such rosy optimism. The Kingdom is pictured as steadily winning a certain number of converts in the face of all opposition, but it functions in a hostile world always. From this Gospel it remains doubtful whether the New Order will ever gain more than a small fraction of any community. It is easy to add enormous numbers to the church. Fierce attacks on modernist infidels will bring in some. Withering contempt for Mediaeval fundamentalists will attract others. Multiplication of superstitious ritual will draw a certain type, and emotional typhoons an-

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of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will ^spray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no ^dark saying. 30 Now know we that thou knowest all things, and needest not that any

man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

other. Such men and women can easily become members of the church, but many of them are following human leaders, and are still outside the Kingdom of God.

One other point Christ takes up before the discourse is ended. He explains further the purpose and work of the Spirit of Truth, the Comforter, who was to take His place. He had already told them of the personal blessings the Comforter would bring, but the disciples appear not to have understood. Their minds were doubtless preoccupied with the impending separation. Christ had explained that the Spirit of Truth would abide in them and teach them all things, especially the things concerning Him. He now goes on to tell them that The Spirit will be working with them as they carry God's message to the world. He is to go out into the world and convict it of sin and righteousness and judgment. He reinforces their personal lives and equally their efforts for others. In the first place He convicts of sin. We learned in Chapter Seven that the first step in the genesis of faith is the appearance of a sense of need roused by the exhibition of a life dominated by the Father's will. Here we see a little deeper into this process. Christ abiding in the heart of a believer exhibits a life directed by God's will. In the subconscious depths of the onlooker's mind, the Spirit of God works to make that life a revelation to him of his own shortcomings, in other words, to convict him of sin.

The second step in the genesis of faith we saw was the revelation of the way of life in Christ's teachings and example. We learn here that this conviction of the truth and righteousness of Christ's revelation is the work of the Divine Spirit in the inquirer's heart. The third work of the Spirit is to convict men

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of judgment, i.e. perhaps of the necessity and justice of judging those who refuse the light when it is offered to them.

We forget sometimes the one thing about the work of The Spirit which the disciples would probably have mentioned first, i.e. that His purpose is to extend and develop what Christ began. He was to teach the disciples about Christ, His life, His example, His teachings, the whole significance of His work. The Spirit's work in the world too, is teaching men about Christ. It is in that way that He convicts of sin and righteousness and judgment. We are left in much uncertainty as to The Spirit's own nature and relations, for His function is not to teach about Himself but about Christ. We must expect then that His work will result not in increased attention to Him. It will result in a commanding vision and a deep devotion to Christ. Moreover so far as we are told here, there is no basis for expecting the emergence of God's Spirit into the field of consciousness. He works unrecognized and unfelt, first to bring the human soul to a complete surrender to God, and then to place before him such a vision of Christ as will dominate every fraction of his conscious purpose. In that vision the believer finds his whole motive, his whole objective and the whole emotional drive of his life. This is all the work of The Spirit. He is unrecognized and unfelt because it is His desire to remain submerged and unseen. To us and in us and through us He reveals Christ.

THE NEW ORDER

No one who has seen even a little of the beauty of the different fractions of the great revelation which Christ brought can fail to attempt a bird's-eye view where they can be seen as a whole. The introduction gives us our general outline. God desired to establish a New Order of relationship between Himself and men. Christ was sent into the world to set it up. He introduced the New Order simply by describing it. He did not try to connect it with what had preceded it so that its comprehension would be easier, nor to adapt it to men's prejudices so that its acceptance would be less costly. He trusted the beauty of the picture to draw men, and He knew that once accepted its power would save them. He did not try to supervise the early development of the New Order but left it to grow and gather strength in men's hearts and produce its natural forms of organization later.

This New Order which seemed to Christ so indescribably glorious a thing, which He spent His life in describing, was first of all a gift which God was offering to men. The great outlines of this gift are given to us in the interview with Nicodemus. Beneath it as a foundation are the power and love of God. His Spirit works unrestingly in the hearts of men, leading them toward the faith which will make their redemption possible. God sent His Son with a message which gives faith the form and substance of reality when it appears. He incarnated Himself in human form to give to such faith a simplicity which brings it within every man's reach. Above all, by means of a divine self sacrifice far deeper than we can understand, simple faith is made adequate for Eternal Life.

We are fond of thinking of the Kingdom of God as a beautiful temple built on this foundation. It is that, but it is more. It is a tremendous campaign for the redemption of mankind. Christ the center of the New Order is more than the object of our faith, more than our leader. Through Him are poured out

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into the world the unresting and omnipotent energies of God Himself. Out into the world to its utmost limits, down through the centuries and the millenniums, God is calling men to Himself in Christ, spending His power in the enterprise of their redemption.

It is no mere redistribution and increased development of our previous possibilities that the New Order offers. Men are offered participation in the divine life. They are made partakers of the Divine Nature. This is perhaps the greatest mystery in all human experience, but in a way it is no mystery at all, for it is not best described as entering into the divine life. Christ enters into us. Viewed from outside Christ is the center, the driving power of the New Order. Seen from within, Christ is the New Order. Its essence is simply Christ dwelling in our hearts, nothing more than that and nothing less.

This is the gift which God is anxious to give men. In Chapter Seven there is added a description of how the faith which admits to the New Order comes into being, how divine love exerts itself to leave outside no one who can possibly be brought in.

The New Order is a gift from our Heavenly Father, but the response which admits us is a human response, a matter of human attitudes and activities. Thus the New Order is also a way of life for men. The fundamental definition of this way of life Christ gave to the woman at the well. He told her that she must worship The Father in spirit and truth. This involves first the recognition that God is our Father, and second complete surrender to Him. That surrender includes every department of our lives. It is the fundamental demand of the New Order, its only demand, but it covers a wide territory and it is essential that its implications be understood.

Surrender to God our Father means devotion to the interests of His other children. Our motive is fulfilling God's will. We seek the approval of no one else, but our objective is the good of our fellow men. We labor for them and for them alone. Indeed as Christ puts it (Chap. 12) only as we fall into the earth and die for their sakes can we become members of the divine family. This means that every self seeking ambition is to be given up. It means that we live wholly for our brothers. The cost of such devotion to our fellow men is the measure of its splendor. In it we become partakers of the supreme glory of God.

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But it is exceedingly difficult to surrender to our Heavenly Father. It is not merely attaining to something new. It is also breaking away from something old. Men away from Christ universally bow down to the will of some human group. All of our old environment rises up to contest the right of God to our lives, for it means the repudiation of the old compulsions, treason to the old loyalties. Following the guidance of God we discard all other guides. Bowing to His authority we bow to no one else. It is in Chapter Nine that we see the struggle and suffering and persecution that this may involve.

This seems a cruel and hard entrance for the kingdom of light and joy and love, but it is the only road to freedom, and in the New Order the human spirit stands erect as free and untrammelled as the Afghan mountaineer in the Himalayas or the nomad Bedouin in the sandy wastes of Arabia. Complete surrender to God in Christ, unlimited devotion to our fellow men and absolute freedom of the human spirit are the outstanding features of the New Order. There is no contradiction between them. Freedom of the spirit is not constrained or cramped by a surrender to our Heavenly Father. It is not limited by devotion to our fellow men. Out in the desert the blue sky above and the cream colored sand dunes below stretch as far as the eye can reach. That symphony of soft curves has not a straight artificial line in it. Within the whole horizon there is not a limitation nor a weight to press down the free spirit of the Bedouin whose home it is. The great mountains which seem almost to reach up to the Eternal, the snows upon which no man has left a footprint, do not cramp the spirit of the mountaineer. In surrender to God is a freedom compared to which the Arabian deserts are narrow and cramped and in devotion to men, worlds for enthusiastic effort and adventure beside which the great ranges of the Himalayas are small and insignificant.

And this life of freedom and sunshine and space is no purposeless futile thing. In it Christ is our shepherd going before us, and planning our whole life for us, developing us in our freedom into worthy members of the family of God.

The essence of the gift which Christ offers is membership in the divine family, participation in the Divine Nature. The essence of the response which makes the gift possible is surrender to our Heavenly Father, devotion to our fellow men and

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repudiation of human leadership. Such a life demands the caliber of kings. The peculiar glory of the Kingdom of God is that we are to be made adequate for such lives. Christ dwelling in us forges a character worthy of its divine maker. We no longer walk in darkness but have the light of life, a light which makes the outlines of God's plan and will visible, so we can understand something of the meaning of the universe and see our own path in it. We are freed from the coercion of other men. We are freed also from the bondage of sin. To the limit of our infinitesimal capacity we grow into the motives and attitudes and activities of God. And this is no vision of a few years. Out into the uncharted spaces that lie on the other side of the grave runs the development of our spirits once we have paid the price that makes our participation of Christ's life possible. The Eternal Life that is within us now, limited and incomplete, will one day flower into the full development of God's whole and un mutilated intention for us.

This is the picture that Christ showed the world. With it He conquered men's hearts. For those who had entered the New Order He had something further. He calls us to no individualistic life of cold and lonesome isolation. The great eternal fraternity of emancipated men into which we enter, the brotherhood of the ages, is to be the object of our constant and undivided love. Our surrender to God in Christ is complete, but we are warned against trying to love Him. Men in need the world over command every resource of service and comradeship and self sacrifice which we possess. It is our life to burn out and die for them no matter how little they may care or understand. But our love is for the brotherhood. Our hearts belong to it and to every man in it. And Christ showed further that God's Holy Spirit is reinforcing our personal lives and putting the power of God into our feeble efforts. It is He who can make our lives within the brotherhood a perpetual symphony, and out in the world a continual victory.

CHAPTER SEVENTEEN

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the

glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I pray for them: I pray not for the world, but for those whom thou hast given me; for

As a revelation of divine things this prayer is the apex of the whole New Testament. Things which are faint and vague elsewhere regarding the Heavenly Father and His Son Jesus Christ, we see here with a beauty and clarity quite incomparable. Through Christ's eyes we see the nature of Eternal Life, and of the faith which makes it possible for men to receive it. We see the divine plan reaching down through centuries and millenniums and the part that we are to play in it. Absolute love and loyalty pervade this chapter like an atmosphere.

The first five verses are an introduction, but they are more. An old epoch had ended. A new one was beginning. Christ's first request is that the Father should glorify the Son, that the Son might glorify Him. Christ had been glorified by the commission He had received from the Father. He had glorified the Father by its execution. He asks here for a new type of glory from the Father, so that He can glorify Him in some new and greater way, no doubt by some greater service suitable to the New Order. This summary of His work we have met on almost every page of the Gospel. Through His whole life He has worked for nothing else than giving Eternal Life to individual

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they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; ²that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they

may have my joy made full in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I ¹pray not that thou shouldest take them ³from the world, but that thou shouldest keep them ³from ⁴the evil one. 16 They are not of the world, even as I am not of the world. 17 ⁵Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I ⁵sanctify myself, that they themselves also may be

men, and eternal life is knowing the Father and Jesus Christ whom He sent.

The second section (Vs. 6-8) gives a review of the means Christ used to accomplish this. "I manifested thy name unto the men whom Thou gavest me out of the world" can mean no less than that in His life and work Christ gave a perfect and complete picture of the Father. The second means that Christ used in giving eternal life to men, was His divine message "The words which thou gavest me I have given unto them." This is mentioned again in verse twenty-four as if it constituted His whole method. It undoubtedly occupied in Christ's mind the most important place.

We are given here not only a careful review of the means which Christ used to reach men, but also His own statement of the reaction from them which made it possible to give them Eternal Life, i.e. His definition of saving faith. Its foundation is its volitional element, an ordering of our lives around Christ's message, as a controlling center. These disciples Christ said "have kept thy words" or stated in a second way "have received them." The intellectual element which derives from this is just as simple. The disciples had recognized with all confidence that Christ came from the Father, that the Father had sent Him. They recognized moreover that His whole message, and all He brought came from the same source. It is simply a restatement of what we have heard from Christ throughout the Gospel, the one thing He was anxious that men should believe because Eternal Life is in it.

This closes Christ's review of the execution of His commis-

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sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst

them, even as thou lovedst me. 24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

sion. He now presents certain requests for those who have believed. Up to this time they have been in His care but He is leaving and hereafter the Father must watch over them. Christ asks:

First, that the Father keep them in His (the Father's) name. They had been kept in the Father's name by Christ through the days of His association with them, but that association is about to end, and He asks the Father to keep them. The purpose is that they may be one as Christ and the Father are one. A second aspect of this request is that the Father keep them from the evil one. Some may not believe in the personality of the forces of evil but Christ did. The world hated these men. They were left in it, but were no longer of it. It constituted a very hostile environment. The implication is that an intimate relationship exists between this hostile world and the evil one from whom Christ asks protection for the disciples.

Second, that they may be sanctified in the truth, i.e. in the message that Christ brought from the hand of the Father. That message had been the means of giving them Eternal Life. It is also the means of sanctifying them for service. It is the one road then to every spiritual experience that Christ wants His disciples to enjoy. "Sanctification" is not a commonly used word now. Here it evidently means a setting apart and purification for the purpose of carrying to others the message that brings Eternal Life. It is God's message through Christ that gives the believer Eternal Life. A deeper acquaintance with that same message prepares him to take Eternal Life to others. To make this possible Christ was sanctifying Himself, i.e. dedicating Himself to this enterprise also, doubtless in some new and more effective way made possible by His departure.

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Third, Christ expands His request to include all believers for all time. The immediate object for them too is "that they may all be one even as Thou Father art in me and I in Thee, that they also may be in us." Christ's ultimate object comes into view now "that the world may believe that Thou didst send me," i.e. may gain the belief that means Eternal Life. It would be difficult to overstate Christ's estimate of the importance of mutual love and concord and unity among His disciples. Their unity is a part of their union with Christ and even of the unity of the Father and the Son. Christ evidently felt that our eventual destiny in eternal bliss will contain nothing higher and more wonderful than the participation in this great divine harmony which brotherly love among ourselves makes possible. Furthermore the success of the divine enterprise now committed to our hands depends upon it. If Christ is to be trusted it is not by accurate apprehension of the truth, nor by its forcible presentation that His disciples will be able to carry out the work He has given them to do. If His disciples can become one, the world will believe that God sent Him, and so gain Eternal Life. Christ adds that to make this possible He has given them the glory which the Father gave to Him, meaning doubtless the function of carrying eternal life to men by means of the sacrifice of themselves. It would seem that in Christ's mind, peace and harmony and brotherly love will result not from growth in divine wisdom, but only by a participation in the divine suffering.

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18 When Jesus had spoken these words, he went forth with his disciples over the ²brook ³Kidron, where was a garden, into which he entered, himself and his disciples. ² Now Judas also, who ⁴betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. ³ Judas then, having received the ⁵band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ⁴ Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? ⁵ They answered him, Jesus of Nazareth. Jesus saith unto them,

I am he. And Judas also, who ⁴betrayed him, was standing with them. ⁶ When therefore he said unto them, I am he, they went backward, and fell to the ground. ⁷ Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. ⁸ Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: ⁹ that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. ¹⁰ Simon Peter therefore having a sword drew it, and struck the high priest's ⁶servant, and cut off his right ear. Now the ⁶servant's name was Malchus. ¹¹ Jesus therefore said unto Peter, Put up

Christ went up to Jerusalem to the Passover feast. It was His last contact with the men and women for whom He had come into the world. Religious pilgrims were there in thousands. Their religious leaders were supervising the arrangements and conducting the ceremonies. Bands of Roman soldiers watched the turbulent crowds and kept them in order. Pilate, the Governor, directed the city's affairs.

The High Priest and his partisans the Pharisees were masters of this situation. They dominated the great crowd of worshippers with their patriotic and religious fervor and the situation thus created was one which Christ found Himself quite unable to control. This was a new experience to Him. He had not always dominated the men around Himself completely but He had never lost a controlling influence and His dignified withdrawal had always been possible. On this crowd controlled by the Pharisees He made no impression at all. They looked on Him as a dangerous traitor, a menace to religion and the state.

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the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the 5band and the 7chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. 14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. 17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith,

I am not. 18 Now the 1servants and the officers were standing there, having made 2a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in 3synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus 4with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto

Facing this pitiless mob, His death its determined purpose, Christ stood deserted and alone. His composure was unbroken by the scourging and the blows and the crown of thorns. His strength gave way and He was not able to carry His cross, but His spirit was untroubled and quiet. His enemies spat upon Him and insulted Him but it roused no resentment. After all these were the men He had come to reach. He did not preach to them for He knew that would be useless, but in that wild ocean of enemies He discerned one individual who seemed sincere and receptive and with an undisturbed mind Christ tried to reach Pilate's heart. The effort failed but Christ showed no annoyance.

Perhaps the most significant feature of Christ's reaction to this situation is that He made no effort whatever at self defense. He might have avoided His enemies or escaped from them. He might have presented His message when the High Priest asked about it, and very probably have presented it in connection with the Old Testament so powerfully as to have secured His release. He might have persuaded Pilate to dismiss Him by explaining that He had been loyal and would remain so. Nothing could be more obvious than His opportunity to organize for His own purposes the enthusiastic crowd that brought Him

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Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. 26 One of the ¹servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the ⁵Prætorium: and it was early; and they themselves entered not into the ¹Prætorium, that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and

judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the ¹Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my ²servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, ³Thou sayest that I am a king. To this end have I been

into Jerusalem. With their help He could have defied all His enemies and preserved Himself indefinitely for His work of proclaiming the truth. He did none of these things, evidently regarding them as inconsistent with His character and mission. He made not the slightest use of force Himself and He appealed to no one for protection or help.

"Self preservation is the first law of nature" and it is a very fundamental human instinct that Christ by this example condemns. We demand some justification for such an attitude. A consideration of Christ's life and teachings gives us at least part of the answer. Christ looked on Himself as carrying out the Father's will and plan. This meant that He was sent where God wished and put into whatever circumstances were best adapted to make the divine message effective. To have resisted these experiences and forcibly changed them would have betrayed a lack of faith in His Father. It would have been a denial of God's care for Him.

Forcible self defense can mean nothing else in the last analysis, than a conviction that we are able to improve on God's arrangements by contributing to them attention or wisdom or power greater than His. That insult after the first step is open and public. Our own right arm will furnish the beginning of

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born, and to this end am I come into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. 4 And Pilate went out again, and saith unto them, Behold, I bring him

out to you, that ye may know that I find no crime in him. 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the 2Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have 3power to release thee, and have 3power to crucify thee? 11 Jesus answered him, Thou wouldest have no

force in our defense of the Kingdom and its messengers, but only the beginning. Almost at the first breath it is necessary to seek political and social assistance. We feel compelled to bring to the help of the Kingdom the power and wisdom of men who are evil, who stand outside the divine Kingdom and are surrendered to God. To assert that God needs the help of such men is more than absurd. It is an insult far graver than any to be found in Theological heresies.

The use of force also cripples the message. God's truth has in it power to save any man but only if it gains the voluntary devotion of that man's free spirit. The listener must be free to do what he pleases with the messenger. At the very least he must be free to drive him away. The unsupported message can appeal to the human spirit's free choice, but the moment it is armed with even the beginning of coercion it no longer invites a free choice but rather an opportunity to escape trouble or to secure reward. Then there is roused against the message the resentment that coercion always stirs up in men of independence and strength. We must remember that forcible self defense on the messenger's part is real coercion. Continuing to proclaim his message he employs force to prevent being silenced which is only saying in another way that some are coerced into hear-

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power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, if thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! 15 They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore:

and he went out, bearing the cross for himself, unto the place called The place of the skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also

ing. If voluntary acceptance of the message is what we want, the smallest taint of coercion poisons the whole situation. Christ left us here an example that cannot be mistaken. He handicapped His message by no external help whatever. He offered no rewards to those who listened and threatened with no punishment those who declined to do so.

The disciples found this a trying time. When the crisis came Peter was keen to fight, even against hopeless odds. He was no coward. He preferred to die fighting. What Christ wanted was the greater courage of the pacifist who can die calmly and unresistingly as the penalty for his loyalties. In Christ's mind the martyr who dies with the testimony of unsundered conviction and unbroken love makes a greater contribution to the Kingdom of God and the good of men, than the man who dies fighting. If fighting is ever justifiable, this was the time, but Christ forbade it.

It seems remarkable that after these years of association with Christ not one of the disciples remained loyal. Any emperor in ancient Japan, Napoleon a hundred and twenty-five years ago, Lenin of Russia or Bin Saoud of Arabia in our own time, any of these men executed by a hostile government would have had a dozen faithful followers glad to show their loyalty by

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the 2coat: now the 2coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

3They parted my garments among them,

And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28 After this Jesus, knowing that all things are now finished,

4that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he

dying with their chief. Christ had none. He gained no such blind personal loyalty, and what is more, it is obvious that He did not want it. In not one of the examples mentioned would the discovery of vice and crime in their hero have interfered in the smallest degree with this enthusiasm. All of which brings up a very profound question as to just what kind of loyalty Christ did want. Apparently He wanted loyalty to Himself as the revelation of God, as the Redeemer of men and as the director of a program of Eternal life for the world. Certainly He wanted no loyalty which was indifferent or hostile to these things.

The scenes around the cross introduce us again to Christ's mother. She was there suffering as only mothers can suffer. Evidently Christ's departure was to leave her in need of support and filial loyalty so Christ provided for her. Many questions are suggested as to their relations during the years of Christ's public ministry. Unquestionably many beautiful things in Christ's life are left unmentioned by the records that we have. This would seem to be one of them.

Even from the human standpoint the arrest and crucifixion of Christ is a tremendous picture. The Pharisees, resolute and unswerving and skillful had at last gained thorough control of

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that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, 1that the scripture might be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, 3They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore,

and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

the crowd they so much feared. They succeeded in inflaming its mob spirit and pointing it in the desired direction. Before that weapon even Pilate cringed and surrendered. They were no more murderers now than before, they were simply more successful. They were engaged in the difficult task of murdering an innocent man against the wish of the civil authorities, and yet by the hands of those same authorities. Just why they chose this exceedingly difficult method of murder in preference to many simpler and easier ones it is hard to see. It gave them perhaps a better margin of safety if a reaction put the murdered man's friends back into the saddle later. Whatever their reasons for choosing this method they were equal to it.

They were as religious as ever. They hurried Christ from the audience room of the High Priest to that of Pilate the Governor. Murder was in their hearts and would soon be on their hands. But lest they inadvertently tread on a spot in the floor still moist with spittle, or pollute themselves in some other way, they declined to enter the governor's audience room. Carelessness at this point might have shut them out of the solemn blessings of the Passover.

In the novel and in the drama as in life itself, we find the good and the pure set against a background of evil and sin. This is conspicuously true of the Gospel of John. The divine figure of Christ moves in and out among people whom He loved, for whose salvation He came. They were much attracted to Him and appreciated what He did for them, but He had no illusions as to their fundamental loyalty. He saw that the world was organized for the gratification of pride and laziness and appetite. For ordinary people victims of all manner of tempta-

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tions, Christ had nothing but pity and patience and love. For their leaders who were keeping them away from God, His fierce denunciation is terrifying. John considered it worth while to devote much space to this black background of the white life and teachings of Christ. It may then be worth our while to try to understand John's representation of Christ's mind on this subject.

We have been immersed for our whole lives in the world's worship of respectability and its pitiless condemnation of disgraceful sins of the flesh. On that account we find no part of Christ's life so difficult to understand as His feeling regarding the eminently respectable and orthodox Pharisees. Christ found the world a confused jungle of pride and indifference and sin, but the guilty responsibility for this terrible situation He saw in the religious leaders. The Pharisees were not eminently respectable to Christ. He regarded them as the embodiment of evil, as children of the Devil, with rare exceptions literally past praying for. He had no message for them but rather, unmixed and savage condemnation.

Some of us, perhaps many, have been shocked unspeakably on our first realization of Christ's attitude toward the Pharisees. It demands careful study. The missionary in Arabia lives with Pharisees for weeks on end when he tours the interior. Such experiences throw some light on this question. In such a community the first feature of the religious life to attract attention, is the astonishing loyalty which is given to a religious system, an extended creed which becomes a sort of idol. This was true of the Pharisees in Christ's time and it is true of the Wahabees today. The system is regarded as a complete picture of God's mind and will. Its acceptance and support is the only thing that God wants from men. His utmost approval and blessing rest on the man who brings others to acquiesce in it. If any refuse, he is coerced, if any are incorrigible they are killed. No crime is reprehensible if it preserves the hold of the sacred formula on the hearts of men.

It is not quite correct to say that the acceptance or rejection of this creed settles a man's eternal destiny. Some Mohammedan sects teach that a man will suffer eternal punishment if he has lived a bad life even though he has accepted the required formula. The crucial point is that no one can be saved without it. No amount of good works, or community benefit, no purity of motive, or blameless life will give even the possibility of

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Eternal Life if this formula is rejected. Granted such a conviction the foundation is laid for the commission of any crime in the fond belief that it is acceptable service to God. As the ruler of Inland Arabia said to me earnestly "We believe in religious freedom and no one who lives here is coerced as regards his methods of worship or the creeds he accepts, but once a man is found propagating false ideas in religion, he is either expelled or killed." That was the trouble with Christ. He was propagating false ideas in religion and as the Pharisees would have said, leading many astray. Those so led astray were being robbed of their eternal birthright and there is no possible crime but becomes a virtue to stop such a teacher. The conclusion is inevitable if the premise is admitted, but Christ knew nothing of any formula or creed or system necessary for a man's eternal salvation and therefore coercion and murder had no place in His program.

The outstanding visible characteristic of this type of men is their appalling devotion to a creed, a religious system. The sin that lies at the root of this Christ explains for us in Chapter Eight in His denunciation of the Pharisees, or at least those dominated by their spirit. "Ye are of your father the devil and the lusts of your father it is your will to do." The devil's sin was the sin of pride, and a leader does not find his pride entirely satisfied by the peaceable acquiescence of his followers. The domination that delighted the soul of a Pharisee in Christ's time, or of a Wahabee zealot today, is the result of a contest with his will victorious over opposition. Delight in coercing another is the kernel of the lust of the devil. Nothing equals it in ministering to the desire for recognition as a superior being.

The Wahabees share with the Pharisees an extraordinary loyalty to a religious system. But the Wahabee system is a purely human production, whereas the Pharisees held in their hands a divine revelation. They had made its study and teaching their life work. They accepted it as absolutely divine and authoritative; as a revelation of truth it was complete and perfect, and as a rule of life it was final and binding. Nevertheless by Christ's testimony they were dominated by the lusts of the devil. In part consciously then and perhaps in part unconsciously their life motive was to impose their will on others, to gain recognition as superior beings. Their devotion to the divine revelation could not have been surpassed, but this faith in the divine word and zeal for it filled without discord minds which were com-

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pletely dominated by the sin which Christ regarded as the blackest of all. God's revelation had not benefited them although it had been brought into very close and prolonged contact with their minds. By its means the Pharisees nourished and gratified their overmastering pride.

But the purpose of that divine revelation was to bring God and men together. God wants from us filial love and confidence. "Abraham believed God and it was reckoned to him for righteousness." It was not falsely so reckoned. It was reckoned as righteousness because made stable by divine grace it is righteousness, the only righteousness that God wants. If men can be brought to the attitude of filial love toward Him and brotherliness toward one another, God can develop as He desires, all their infinite possibilities. He gave a special revelation of Himself to make this possible. Wandering in darkness and slaves to sin, mankind seemed incapable of either seeing or reaching the goal. The vision of God afforded in the Old Testament made the goal at once visible and possible of attainment. The ceremonial sacrifices, the methods of worship, the dealings of God with the children of Israel, the wonderful prophecies and exhortations, the whole infinite variety of glimpses into the mind and heart of God give to the sincere soul of whatever type an opportunity to find God and serve Him.

God's purpose in this divine revelation included no gratification of the Pharisees' love of domination over other men, and the revelation as it stands affords no such opportunity. In the nature of the case the creation of that attitude of filial loyalty toward God and of brotherly loyalty toward our fellow men cannot serve as the goal of coercive effort. But a revelation must be interpreted and systematized and brought to bear on the problems of life. That is just what God wants us to do with it. But these systematizations and interpretations differ with different minds. It is God's will that they should for He has given to men no revelation so insignificant and trifling that one man can see it all. Different students see different things and see the same things with different emphasis. Nothing that men attain to, so ministers to a beautiful and compelling vision of God as the free and brotherly comparison of the varied visions of truth and righteousness which God's Spirit has revealed to His different earnest servants. But elevated into the place of authority, those divine treasures become the most evil things in the world, and the door stands wide open for the gratification

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of the lusts of the devil. Earnest disciples have become Pharisees.

It seems absurd to claim such an appalling result for such an insignificant cause. The fact is that the cause is by no means insignificant. Worshipers are bowing down to men now instead of to God. The interpretations and applications are crystallized into Philosophical conceptions, religious creeds, rituals of worship and rules of conduct, which can be used as the goal of coercive effort and are. Once official interpretations appear the result seems inevitable. No one will admit that he considers their authority equal to that of the original scriptures. In that case they would amount simply to an additional revelation. The damage done is more than that. The meaning of the divine revelation it is announced, can be nothing but this specified interpretation and thus is accomplished the displacement of the divine revelation by a human composition. The interpretation is based in all sincerity on the divine revelation, but it is diametrically opposed to it. The essence of faith is no longer filial reunion with the heavenly Father. It is now acquiescence in a human philosophy and acceptance of a human creed. God has been crowded out of His place in the heart by the most dangerous type of idol in the world.

The reason for the appearance of this mass of interpretation, or rather the reason for its elevation into a place of authority and its presentation to the worshipper as an object of unquestioning obedience, is that this affords the only possible opportunity for the indulgence of the supreme sin. It is possible to coerce people into accepting theologies and creeds and nothing so nourishes and gratifies pride, the delusion of superiority which is so precious to the devil's heart and to the hearts of his followers, as this type of coercion. The formula which men are forced to accept is regarded as expressing the whole mind of God. Its propagation is His whole will. The coercer thus steps up to the side of the Almighty as His supreme favorite and chosen instrument and the most powerful evil desire of the human heart finds reinforcement and gratification in an overwhelming zeal for God, a zeal that reduces Him to the level of heathen idol or even lower. Our Father in Heaven has disappeared and in His place is a selfish and stupid but still almighty demon who is delighted with the murder of dissenters, and has prepared all the felicities that omnipotence can devise as a reward for the murderers.

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Where then does the road fork? Hebrews Eleven is an honor roll of the ages, outstanding names among millions who found in the divine revelation of the Old Testament a path of reconciliation and fellowship with God. The Pharisees found in that revelation the means of their spiritual shipwreck. What was the difference between them? The Pharisees were not wrong in their devotion to God's word. Christ also found in it divine authority. Each tried to interpret and apply the Scriptures to actual life, and each propagated with all zeal the best vision of truth which he possessed.

The road forks just beyond that point. How are we to treat the man whose interpretation, whose systematization, whose application differs from our own? The Pharisees persuaded such a man if possible, coerced him if necessary, murdered him if incorrigible. Right here the roads part. Christ scarcely tried to persuade men. Under no circumstances did He think of coercing them. He tried to give men a true comprehension of some minute fragment of the truth of God, or a view of the great breadth and magnificence of the will of God, or perhaps a tiny but divinely beautiful glimpse into the heart of God. If that vision did not draw and capture the listener, Christ made no further effort to do so. He looked on calmly as individuals accepted only so much of the great vision as their capacities made possible at the time. He could regard undisturbed its complete rejection. He saw men teaching error all around Him but He manifested no desire to forcibly close their mouths. To coerce a man into accepting His message or even listening to it, Christ would have regarded as infidelity to His Father, a denial of the divine nature of His message. There are many varieties of coercion. A man of superior mind and careful training can sometimes hammer a new theological conception into an inferior mind by the sheer weight of his intellectual equipment. Christ avoided anything of that sort as we avoid leprosy. It contained in embryo the whole sin of the Pharisees. God's truth will capture men's hearts by virtue of its naked strength and beauty. There is no denial of its divine origin so complete as desiring to coerce men into accepting it. The whole difference between a sincere disciple and a hardened Pharisee is to be found in this territory of our attitude toward those who differ from us.

It is evident that Christ regarded this the Pharisee's sin as the supremely dangerous and harmful form of evil. The prin-

CHAPTERS EIGHTEEN AND NINETEEN

cial reason was doubtless that it did not simply wreck the Pharisees themselves, but also shut the whole nation away from God. Most people prefer to satisfy themselves with a meaningless acquiescence in second-hand religious ideas, rather than climb with toil and patience the heights of a real and deep and growing spiritual experience of their own. Devotion to a creed is easier by far than real fellowship with God, but eternal life does not lie at the end of the easy road. Christ's heart was broken as He looked down on Jerusalem from the Mount of Olives. He wept because with all their wonderful devotion to their sacred revelation, they were still bound hand and foot by sin. He weeps today as He looks down on the superb Puritans of central Arabia who find in their religious devotion not a humble heart but increased pride.

And if the nation was kept away from God, what shall we say of the Pharisees themselves? Regarding themselves as the custodians of the whole revelation of God, and His especial favorites, they looked with a contempt that passed expression on the common rabble. Yet they were arrant cowards when they saw danger of a clash with their own aristocracy. Blind and deaf to the spiritual beauty and truth in Christ, they were devoted to their own semi-superstitious system of Theology and ritual with a whole-hearted consecration that was appalling. In that devotion they nourished the pride of their hard and devilish hearts. Stooping without hesitation to murder in the support of their sacred formula, they condemned with great satisfaction others detected in sins which they knew were in their own hearts. Coarse and cruel and cowardly, their untiring effort was to mould others into their own unsavoury likeness. Is it surprising that Christ spoke of them as serpents and offspring of vipers, as hypocrites and sons of Hell.

THE GOSPEL OF ST. JOHN

CHAPTER TWENTY

20 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb: and he beholdeth the linen cloths lying, 7 and the napkin, that was upon

his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and behold-

The New Order pictured in its power by Christ's teachings and illustrated in its beauty by His life, surely that message straight from God could conquer anything, could win men away from any error and sin. But the vision as beautiful as the New Jerusalem itself was fought most bitterly. It was no chaotic, loosely organized world that it attempted to conquer, but a world knit together like a fortification of reinforced concrete. The laziness of some and the energy of others, the lust of many and the pride of all were ties binding society together and making it next to impossible for a believer to enter the New Order even after he had seen it.

So the divine message did not succeed. The closely knit system of sin and pride which the New Order from God was to displace proved stronger than the vision from heaven. The messenger was crucified and His followers scattered. It seems

CHAPTER TWENTY

eth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, 1Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

19 When therefore it was evening, on that day, the first day

of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called 1Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord.

strange that the author of this book with his sympathies in the contrary direction should paint this failure of the divine effort for men's redemption in such terribly vivid colors. The thought comes only because we have forgotten why the book was written. John has been able to describe many scenes and record many teachings which testify unmistakably to Christ's divinity, but nowhere does His divine origin and nature shine through quite so clearly as when He faces the wild mob yelling for His blood. He had no control over the people, no influence with the authorities, not a friend stood at His side. So they crucified Him. He hanged there a failure, a victim of the rapacious system which He had come to destroy, the world which has ever since recognized Him as God.

Three days later He rose from the dead. The story is given with great simplicity. It is not commented upon. It is made the subject of no argument. No conclusions are drawn from it. Christ did not show Himself to the world or make any effort to retrieve the failure of His previous efforts. The Pharisees continued in control as before. The close-knit system of sin and pride which had disposed of Christ showed not so much as a tiny crack. Yet in a curious way it is now evident to any child that Christ had not failed. He did not succeed as we like to. His enemies were not made to walk the plank. Justice de-

THE GOSPEL OF ST. JOHN

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not

faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name.

manded it, but it would have been eternal failure. His enemies made Him walk the plank and thereby He succeeded.

What do we see in the resurrection which convinces us all that in spite of His obvious failure, Christ had succeeded? It does not demonstrate that Christ lived a perfect life. That needs no demonstration and can have none beyond the life itself. It does not convince us that His message came from God. We knew that before. Its obvious beauty and truth are the proof. It is not a proof of His divinity, that is, not to the writer of this Gospel. It was no doubt to Paul. What is it that we see in the Resurrection? We catch a glimpse of eternity, and realize for the first time perhaps, that the vision of divine truth and love and righteousness which Christ brought has all of time and all of eternity to work out its results. We see that time itself is an illusion, that we are all living in eternity. The colossal figure of the Pharisees and the great machine they directed with its satanic power and effectiveness, shrinks before our eyes almost to the point of disappearance and we are left in the presence of the Eternal and Almighty God.



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H32g

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The gospel of St. John.

TITLE

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Lincoln Christian College & Seminary
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